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ROMANCE AND GENERAL REFORM

Truth bears no blush, bows at no Human Shrine, seeks neither Place nor Applause: She only asks a Hearing.

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OUT OF THE OLD BELIEF.

From the Marshlands of Theology to the Highlands of Free Thought.

A LECTURE DELIVERED BEFORE THE MASS MEETING OF SPIRITUALISTS, MILAN,
O. SUNDAY, SEPT. 12TH, BY
HUDSON TUTTLE.

We are told by the advocates of Christianity, that all morality, all knowledge, all civilization, depend directly on the reception of that faith, and had not the Bible been given to the world, we should have been savaged without an aspiration above our low condition. I do not state it too strongly, for such has been the claim made for the Bible since the time of the fathers, and without such claim for the cardinal evidence of Christianity, its necessity fails. If man can arrive at moral truth without the help of the Bible, then a revelation is not essential to his religious growth. The manner and methods by which the claims of the Bible are at present sustained in the face of experience and facts, is amusing from the utter unconsciousness of the advocates of the light and knowledge in the world. They constantly invert the order of events, for a revelation is always the outgrowth of human progress, and progress not the outgrowth of such revelation. We find this true of all races and peoples, who, when they arrive at a certain state of advancement, gather themselves together a sacred book, and then fall down and adore the book as of divine origin. Here the evil is at once manifested, for no sooner is this state of thought obtained, than the book being unchangeable and unyielding.

BECOMES A FETTER

on further progress. When once accepted as divine, it must become also infallible, and mortals must not change a word. Then comes the priestly caste to stand between God and man as interpreters. The priests have all been God's mediums, and their manifestations have often been of no credible order, for when the priest came in, reason went out, and wonder works usurped the place of thought. A miracle proved the truth of their pretensions, just as the black rain-maker of Africa gains notoriety and awakens superstitious fear by shaking his calabash at the clouds when he thinks the signs are favorable for rain, and bringing the needed shower.

A revelation from an Infinite source must be infallible, and if it is the only source and foundation of religious knowledge, it must be perfectly understood, and hence the religious system it creates, like itself, must be perfect and unchangeable. This is a self-evident proposition and cannot be disputed. In fact, a strong argument in favor of Christianity has been its certainty and unchanging qualities; yet so far is this from being true, that, like anything else connected with the human mind, it has rapidly changed and kept time to the march of the race. True, it has been a rear guard, and has often obstinately turned its weapons on the army in front; yet it has always moved on, occupying the positions of the leading army, and arrogating to itself their construction.

I have not time now, nor would it be useful to my argument to speak of the mighty civilizations which flourished before the birth of Christ, or of the moral codes of the sacred Veda or Zend Avesta, written ages before yet breathing the purest spirit of morality. I wish to show, aside from all other considerations, the constant change of religious beliefs under the influence of what has been aptly styled the spirit of the age, and their constant retreat before the encroachment of that indomitable spirit. The significance of these changes is the

greater, because change means imperfection, and we find that doctrines and interpretations, which by one generation were considered of such vital importance that eternal happiness or misery depended on their acceptance, and countless numbers of men and women suffered martyrdom because of their disbelief, are discarded by the next as absurd vagaries.

There was a time, and that not many generations ago, when all good Christians believed the doctrines of the Holy Catholic Church, and that to doubt a single article of that faith.

INSTINED ETERNAL DAMNATION.

That faith was that the Church was under Almighty guidance and infallible. Peter was divinely commissioned by Christ, as the head of the Church, and the Pope, as his direct successor, is by divine right the infallible head of the Church and arbiter of all religious questions and the relations of man to God. The Old and New Testament, interpreted by the priests, is the only guide. Belief is everything and good works nothing. The bread and wine of the sacrament is converted into the real

FLESH AND BLOOD OF CHRIST,
and by prayers the priests can release souls from the horrors of purgatory. This you now think a terrible belief. When infallible authority and power are granted an order of men claiming to be God's vice-regents on earth, deplorable consequences surely follow. Had you lived in that unfortunate time, if your mother had been inclined to think for herself and rebelled against the dictation of the priests, or chanced to have departed this life without having the priest mingle his mutterings with her dying words, you would have the consolation of being told by that priest that she was in purgatory, and only by prayers for which exorbitant prices were asked by way of sacrifice, could she be relieved. My mother is in purgatory! The dear, good, loving mother with the damned! She who bore me in pain and rocked me to sleep on her heaving bosom, who watched my childhood steps with tenderest care, and devoted her life to my welfare, she, blessed angel, suffering torture! Herc, priest, if God will allow you, take all I have, make me tell the slaves through life, only relieve and send my precious mother to the throne of light!

Oh! what a slave this belief made its recipients. They gathered at the Lord's supper, and a priest through the instrumentality of a word transformed the simple bread and juice of the grape into the

FLESH AND BLOOD OF GOD!

What an awful moment; when the mortal thus transformed is partaken of! Think of it: a mortal eating a part of his God! Then you would have believed in the persecution of those who doubted or differed from you. You would have sanctioned *cave deo*, and the rack and dungeon of the Inquisition. You would have said that it were better for the heretic to endure for a few hours the pains of torture, if he were thereby converted, than to burn forever in the fires of hell. Oh! are you not glad you have escaped from this veritable nightmare of religion, and live in an age and generation which allows you freedom to think as you please? Are you not glad for the Reformation which broke the chains which had grown into the very bone and stifled every aspiration? Are you not glad you no longer believe in the God-ordained Pope who, though feasting in sins too frightful to name, assumes the autocrat over morals and religion?

With the Reformation there came another series of doctrines; many good and many strangely bad. The Christian Protestant world believed that God had chosen a certain number of Christians in Christ to everlasting glory, without regard to good works or any conditions performed by them, and that the rest of the world were

PREDESTINED TO ETERNAL HELL.

For the elect only did Jesus suffer on the cross, and only their sins were stoned thereby. Man is utterly depraved and hopelessly sinful; and can look to himself for nothing good! His only hope is in the atoning power of the blood of Christ.

Luther, Melanchthon, Zwinglius and Calvin—these are the names, even to this day, that we speak with respect, and the past century held their teachings as well nigh infallible. Calvin was the great formulator of the Reformation, and shaped its theology cold as frost, hard as steel—his contemplation of the terrible aspect human nature presented to his perverted vision, made him morose, unfeeling and un pitying, and charity, gentleness and love had no place in his heart.

Had you lived in Calvin's time, you would have regarded yourself as a vile and depraved being, unfit for any place but hell, and would have regarded such a fate as indicating the love of God. You would have said with Calvin when man refused to believe, "Better the stake now than hell hereafter." When that master, acting as prosecutor, witness and judge, condemned Servetus to be burned to death with a slow fire because he doubted the Trinity, you would have justified the act, in the words he himself uses in a letter to a friend—such ministers ought to be suffocated." You would have said, "It is not enough for the vile heretic to be burned, the wood shall be green, and for hours he shall suffer the fierce tortures of the flames."

That was a terrible spectacle of that learned scholar

TIED TO THE STAKE.

surrounded by thousands of Calvinists, who leered and mocked his anguish, and when he plead for some one to kindly finish his torture, jeered him on the fire he would find in the next world.

You do not believe these appalling doctrines now, and are you not glad—glad that you do not live in Calvin's time when he would have you burning your neighbors, or your own father, if he did not agree with you? You would not take your little children to the horrid spectacle, and tell them that in hell the victims would thus writh forever. When you read the history of those dark days, you take a long breath, and you come up into the present as out of a nightmare, and the world is like a paradise.

Calvinism was transplanted to the Western Continent by the Pilgrim Fathers, and under the influence of the untamed wilderness, the savage red man, the rigors of climate, deprivation, disease and suffering, it became even more gloomy and terrible. Our Pilgrim Fathers, stern, iron men, losing sight of self in the supremacy of God, and thus actuated, they were as unfeeling as the rocks beneath their feet. They sat in their cold churches and listened to frigid metaphysical theology, and intellectually wrestled with the problems of evil, fate, free will and election, until lost to the affairs of common life. Theology became an engine of fear; life was a terrible gift bestowed for the express purpose of giving pain. There was a choice and there was no choice—"to be damned if you do, and be damned if you don't." Predestined for hell, was the birthright of all but a very few, and these knew not of their election. The next life to the elect was a prospect of slavery,

PLAYING LACKEY IN THE COURTS

of heaven for the privilege of not being damned. Fear of God and the devil became intensified, and the only motive of actions. The devil was lurking everywhere. The dark forest was his hiding place. The night brought him near. He was embodied in the heretic; he had his special human favorites, witches, and the Bible said, "Suffer them not to live." There was war on the devil, and in order to kill him, they killed the witches. Innocent mothers, sisters, and little girls, were mercilessly killed on the altar of this appalling fear.

Oh! are you not glad you did not live in New England then? that you were not an immediate descendant of the Pilgrim Fathers, who fled from persecution in their own country, seemingly for the purpose of having the right to persecute in another? Had you lived then, you would have believed Jonathan Edwards, the most distinguished minister of the time, when he eloquently spoke of original sin—how we were born depraved, and could not be saved by anything we could do ourselves, but only by the atoning power of Christ, and not by that unless of the elect. You would have believed his remarkable statement that hell is

PAVED WITH INFANT'S SKULLS

not a span long! If a mother, when your darling child prattled on your knees and looked lovingly up in your eyes, or folded its gentle arms around your neck and gave you its kiss of love, you would have looked down into its eyes and listened to its sweet voice—not as a mother should with the yearning gladness of a great love, but you would shudder at the thought that he had to your breast a demon! How every fibre of your mother's heart would quiver when you asked if the little babe was of the elect; if not, what a horrid vista would open before you—the all devouring hell where the worm dieth not and the smoke of torment

ASCENDS FOREVER AND FOREVER!

As you sit by your hearth some cheerless night, listening to the wailing winds or the beating storm, your fancy would convert the wall into a human voice, and you would press closely the children, for a witch was nigh, meaning evil to you and yours. Your aged mother dwells further still in the forest. She is bowed and bent in the conflict, and stands on the very brink of the grave. Kind, good, charitable, no one has sought against her, yet to-morrow the neighbors will accuse her of being in compact with the devil, and you will believe it and believe you heard her passing on the gale. You will lose all love, affection and pity, and cry with the crowd as they drag her wasted form to the gallows! A false religious belief makes the heart as relentless and un pitying as the hell's pictures.

Our great-grand parents received these doctrines, and believed man's eternal destiny depended on their acceptance. We are all glad we did not live in their day, and do not believe as they believed. They were honest, but they were mistaken. Human destiny did not depend on one or all of these beliefs put together.

Scarcely a generation has passed since the ministers of the gospel preached a

HELL OF FIRE AND BRIMSTONE,

in which the wicked would forever burn. The picture they presented with lurid rhetoric, was appalling to the strongest heart. Men and women went mad at the prospect, and the wonder is that all did not. Children were frightened into bringing slaves with the story. God was a tyrant on the throne of the universe, and damned the children of men for his own pleasure—damned them for doing just what he created

and foreordained them to do. Said Jonathan Edwards:

"The world will probably be converted into a great lake or liquid globe of fire—a vast ocean of fire—in which the wicked shall be overwhelmed—which shall always be in a tempest in which they shall be tossed to and fro, having no rest day or night, vast waves or billows of fire continually rolling over their heads, which shall be forever full of a quick sense within and without; their heads, their eyes, their tongues, their hands, their feet, their loins and their vitals, shall forever be full of a glowing, melting fire, fierce enough to melt the very rocks and elements, and also they shall eternally be full of the most quick and intense sense to feel the torments; not for one minute, nor for one day, nor for one age, nor for two ages, nor for ten thousand millions of ages, one after another, but forever and forever, and never to be delivered."

Jeremy Taylor says:

"The bodies of the damned shall be crowded together in hell like grapes in a wine press, which press on them till they burst. Every distinct sense and organ shall be assailed with its own appropriate and distinct sense of suffering."

Do you wonder that reason was dethroned by this dreadful doctrine? Had you lived in that day, and the wife whom you had vowed to honor, love and protect, did not believe in the orthodox creed, you would know that she was ordained for the pit of suffering, and you would believe that as a pure angel on the battlements of heaven, you could look down on the billows of fire, every wave of which was the

THROB OF A SUFFERING HEART.

and when you saw her, once so precious, tossed on the surges of agony, you could sing songs of praise to the infinite love of God! Then you would have believed in a personal devil, cloven footed, armed with horns, a barbed fork or spear in his hands, roaming the earth, seeking whom he might devour. Your sins you would refer directly to his temptations, and in the fiery pit you would be his slaves on whom he would wreak his wrath.

Now you do not believe in a personal devil or a literal hell of fire. Our fathers were mistaken. Oh! are you not glad they were—glad that your children do not shudder in their little beds at the terrors pictured by the preachers, and when the wind cries at the eaves, cover up their precious heads in wild affright, at the coming of satan? It was the refinement of cruelty to inflict the trusting heart of childhood with the tales of ignorance, and make it shudder at the dark, fearful of the night, distrustful of itself, and dependent on dogmas! We are all glad our children are not tortured by such idle fears.

It is all past. Hell and devil as taught fifty or twenty-five years ago, never more will disturb the rest of childhood. Our parents were mistaken, yet they thought a belief in these was essential to salvation, and had no fellowship with one who denied them. They would almost have outlawed such a vile heretic. They thought that with out fear, morality and religion would perish! The belief has perished, yet men have become more strictly moral and religious. Step by step these dogmas, each one of which was once considered absolutely essential, have been discarded. A revengeful god, predestination, fore-ordination, eternal punishment, a local hell, a personal devil, one by one are pronounced untrue, or else left behind brooded over by unbroken silence. Are you not glad they are? We are getting out of the dark marshlands, and as we climb the mountain summit, it is glorious to breathe full breaths of the pure air of freedom. A subtle inspiration rests on us and we feel new zest and joy in life.

THE VARIOUS GODS OF THE EARTH.

Still many retain vestiges of the old beliefs. By the chances of birth and education, the ranks of the various churches are filled, and there are great differences of opinion as to what constitutes true religion and the essentials for salvation. I have no desire to pass in review the almost countless sects into which Christendom is divided. When Rome conquered the nations, she brought the god of each to the Pantheon, and there assembled one could see the gods of all complacently arranged side by side. The mythology of each people were thus brought together and mutually destroyed each other. Were the doctrines of all sects thus brought together in review a like result might follow, for they are so antagonistic that they would mutually cancel and negate each other; not only would this prove true in detail, but more especially in the principles which are supposed to lie at the base of the Christian religion, and be of vital importance. The conceptions of God, the being to whom all adoration flows, are among the most conflicting. On the one hand, he is regarded by the Trinitarians as of a triune nature. The Calvinistic creed expresses the belief: "In the Godhead are three persons, the Father, the Son, and the Holy Ghost; and that these three are one God, the same in substance, equal in power and glory." The mystery of this relationship is beyond solution by human intellect, and to attempt to understand it is impious.

On the other hand the Unitarians claim that one cannot be three nor three one, and that God is distinct from the son, who was a man taking on the divine spirit. This controversy is almost as old as Christianity, and each side asperses itself with countless quotations from the Bible. It is certain one or the other must be in error.

and those passages of the Bible which support the wrong side, must be untrue. If it really supports both sides, it cannot be infallible; yet the efforts of men in their mistaken zeal to support their respective faiths, have brought countless martyrs to the stake, and left the bones of thousands bleaching on the blood-stained fields of battle. This question, which cannot be of the least consequence to God, and wholly disconnected with morality, has brought more pain, misery, tears and hellish hatred into the world of men, than any other.

BAPTISM AND ETERNAL PUNISHMENT.

The rite of baptism has been from remote time considered indispensable to salvation. The Baptists believe that immersion is the right method of its administration, and all others wrong and useless, while nearly all other sects regard sprinkling the proper method. Both parties prove by texts of scripture the validity of their claims. Both methods are probably of equal value, and men may be pure and moral, and be "saved" without either, yet in order to force one or the other on those who objected, persecution has been remorseless.

The greater portion of Christians believe in the eternal punishment of those who sin and die in unbelief, though how a true Christian can believe such an appalling doctrine, is difficult to understand. There are many passages in the Bible in its support. There is a small portion who believe that death washes away all stain of sin, and that all mankind will eventually be saved. It would not be supposed that because a man found it impossible to believe that God could, if omnipotent, send the major part of his children to hell, he would be treated as an outcast and refused admission to the "love feast," yet such is lamentably the fact.

My Christian friends, when you read the pages of history, from the time that the bloody handed Constantine raised the banner of Christianity on which was inscribed, *In hoc signo vinces*—by this sign will you conquer—through the dark and dismal ages of ignorance and crime, when the doctrines of the master, who taught love and peace, seemed only to bring the fire and sword of extermination—when you read of the nations swept from the earth, the countless thousands bleeding and dying on the battle fields, the cities pillaged, the countries famished by the preachers, and when the wind cries at the eaves, cover up their precious heads in wild affright, at the coming of satan? It was the refinement of cruelty to inflict the trusting heart of childhood with the tales of ignorance, and make it shudder at the dark, fearful of the night, distrustful of itself, and dependent on dogmas! We are all glad that you claim for it? Are you not glad that you were not born in an age when the priest was everything and man was nothing? Glad that you and your children have not to tread the bloody road whose smoothest place is of thorn and thorns?

Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON.

[CONTINUED.]

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"They are very muscular; women exercise as much as men and have as much to say about things. Children dress like women and men; both sexes dress nearly alike; in youth in loose flowing garments. The men's legs are bare nearly up to the knees the women's dresses are a little lower. The women wear a belt that buckles their garment up. The men have two different outside garments. All men wear a full beard. The hair is slightly curled. The women have rather flattened faces. I do not call them beautiful.

"Artificial stones is made into statues and objects of beauty. I see a boy holding out fruit like grapes in one hand and a leaf in the other. It is colored so naturally, I thought it was real. They are not grapes, but something that grows in a bunch, larger than grapes and fewer of them. There are carpets beautiful and soft, in the main room. The language is musical, like the Italian. The people reason a good deal. I see no sign of worship. They meet and talk every evening.

"Those people at the outlet of the lake are not so far advanced as the others. They are of a darker color."

They were doubtless modified Syro-siderians; the others, modified Japerians.

COMMUNISM ON SIDEROS.

The next examination refers to a city about 120 miles north of the north-eastern corner of the Mediterranean Sea, inhabited in the time of the examination by a remarkably cultured people, who were Japerians with some mixture of Syro-siderian blood.

"I see a fine city built of stone near a small lake on rising ground; it is not very large. The people look a good deal like Spaniards. The houses are generally square, but the corners are cut off. The climate here appears to be temperate.

"There is a very fine stone bridge across a stream. At each corner of the bridge is the statue of a large man, who holds the end of an arch in his hand under which the people pass. It is a foot-bridge. In the middle of the arch is an animal's head.

"There are singular machines here, something like velocipedes. They have three wheels and behind the two hinder ones is a box containing the motive power. There is a driving rod attached to the forward wheel. There is wire in the box. It is for one person, who sits sideways on it. He has a little wheel in front, that he turns with his hands to guide it. When he wants to stop suddenly, he pulls a pin out that divides the driving rod; the pin is connected with a spring. There are double ones. They go faster than a horse can run. There is a whistle in front that sounds by the air rushing in; the faster they go the louder it blows. The wheels have some yielding substance around them like rubber. They can go over ground that is considerably rough.

"I get impressions of those lama-like animals. There are small, chunky oxen here. Some of the velocipedes have four wheels, that are used for transporting loads. The axle of two of the wheels is made with a crank in it. I see one that is quite large; a man rides behind it. He has cans containing some liquid, milk I think.

"The houses are quite large and in each block is a central building, where all in the block eat. There is a park attached to each block containing trees, flowers and a fountain. The people do not have very large homes, four or five rooms.

"The man with the large velocipede goes to the centre house. Another man is there with a large box of fruit like the strawberry, but larger. I think cooking is done by steam. I see steam coming out of a pipe. The berries are put into 300 or 400 little dishes. The tables are strange; they are semi-oval with spaces at the ends and between for the waiters. Those who eat sit on the outside. There are very beautiful paintings and statuary in the dining room. Glass figures of men and women are hung up; they are used as chandeliers. They look very beautiful, as the light shines through them. There does not seem to be much heat connected with the light.

"The people eat four meals a day; the days are long. They eat a great deal of fruit and bread. They are a merry people and temperate in every way.

"There is sometimes a hall over the central building. There are no high buildings to live in; I see none higher than two stories. There are many statues here with three legs, that look very unnatural. Some of them have double and others triple faces, so that they can be seen on different sides. There are no carpets, but beautifully variegated stone floors. They are washed with hot water, in which something is dissolved. There are vines trained over the rooms that bear a flower like a rose. There are artificial ones, that can hardly be distinguished from them.

"The servants sit with the other people. I think they must change about, for I see very superior people waiting upon others. I see no very large people; none that would weigh over 150 pounds. The people are below our average height. They walk a great deal. They go hand over hand up a rope that has knots in it, a foot apart.

"Oval paper is used for money; it is very tough, of a brown color, but translucent. On one of the notes I see an animal like a dog, with bird's claws. It is on its hind legs and leans against a statue. There is one at each end. There are letters on it, but they look no more like ours than the Greek letters do.

"There is on the table of the dining room a statuette of a girl holding up with her hands a vessel full of fruit. Another represents a boy carrying a fish as big as himself. The fish is a vessel for holding something needed at the table. A woman holds an ox by the horns; it is attached to a cart that seems to contain salt, but there is something else with it.

"I see only one high building, a temple on a hill. In front of it are several statues. One is a lama-like animal, somewhat horse-like, with a man on it; it is back on its haunches. The man is naked and holds but one rein. There is another on a high pedestal; the man is just going to mount. Men are represented with wings on their heads. I see two children in a hammock; they are cut in stone and under them is what seems to be a mirror, that makes it look as if it was suspended. The orators here are below their audiences when they speak."

I received from Stockholm, Sweden, a portion of the 20 ton mass, obtained at Ovifak, Greenland, and this I gave to Mrs. Clara Field, of Boston, for examination, on the 28th of August, 1880, she knowing nothing of the nature of the specimen, and, as she assured me, nothing of the examinations printed up to that time in the RELIGIO-PHILOSOPHICAL JOURNAL. She had a sense of being intensely hot, melted; of rolling over and over, of falling and going hundreds of feet under ground.

After some time, she finds herself in a rough, rocky country, with high mountains in the distance. She comes in contact with human beings "at work digging and working with machinery; not our people, shorter and stouter" * * * a sort of a cross between an Indian

and a mulatto." These are evidently the Syro-siderians; she sees them mining, as most psychometers have done.

She discovers eventually a whiter, taller and more slender race, with a yellow skin, "like an octopus." "They are improved in art, science and culture."

Still advancing in time she finds a people superior to us, who live in palatial structures, the roofs of which glisten in the sun. She then comes to the communistic stage of Siderian development and says:

"I pass along for many centuries and see a beautiful city. There is an immense building of most remarkable appearance. It has 10 sides and two very high stories. The roof is covered with glass, and it seems as if the sun shone on all sides at the same time; it may be noon. There are no wooden sashes, but the panes are set into metallic frames. The sides of the building are also of glass. From this building go out 10 long walks, that are covered with transparent lattice-work. They seem to be about 200 feet long and are paved with transparent stone, that cleaves up by the wear of the feet that pass over it; at the end of each of these walks is a large building, shaped like the centre one, but partitioned off for various families that live in it. I see four persons in one of these partitions. I now see that the central structure is for the use of all the persons who live in these various buildings that communicate with it. Persons pass along these walks to the general building, in which I see a reading room with tables and seats, though I see no shelves. The tables are covered with books, and I notice that the print is very large. Everything is admirably arranged for light and ventilation, elegant and yet simple.

"All the persons, in what I think must be a community, come to this central building for reading, for eating, for bathing and laundry purposes, in fact, for all general purposes. There is a lower story I see where cooking and washing are done. Everything goes like clock-work.

There are strange machines for cooking. After a meal all the dishes are taken to an immense tank; hot water is thrown on them in some way and they are washed without being touched by the fingers; dry air is then blown upon them. All the dishes seem made of metal, so that they do not break; they are all of the color of steel. The knives and forks are made of a metal that looks like silver and yet I sense that it is not silver.

"I am now where they are cooking, but I see no meats nor pies, but there are immense leaves and large quantities of butter, or at least what looks like it. I also notice syrup, which is drawn from what looks like a soda fountain. The clothes are washed by machinery. Sewers and ventilation are perfect; I detect no unpleasant odors anywhere.

"The people are not dressed like us. The women are tall and slender, with fair hair; many have yellow hair and nearly all have wavy locks. The ladies' hair floats back over their shoulders; it is fine, and silky and very long. All wear loose garments which are hung from the shoulders and fitted around the body. The fabric is fine and of beautiful folds. Where I see a number of ladies there seems to be a stream of flowing colors. I never saw anything so exquisite. They make use of jewelry; some of them wear rings, necklaces and pendants in their ears, of sparkling, precious stones.

"There are large play-rooms in that immense central building into which the children gather, when they are old enough to play with others. Persons who love children take charge of them and instruct them. There are nurseries for still younger children in each of the 10 homes, and some mothers prefer to take the sole care of their children. All seem to love one another here, though I recognize positive elements and decided character. They seem to be as much above us as we are above the lowest savages.

"This was only one community of a whole city, that extended along the sea-shore. I see no churches.

"The people eat only two meals a day. I see no noon meal. They live largely on fruit that appear smaller than ours; vegetation is not as rank as here. If they have a noon meal it is of uncooked food. They live in couples with rooms as distinct as persons do here in family homes.

"Heating is not done by fire. I get an idea of heat coming out of the earth; there are no stoves. The passages to the central building were all warm, yet this does not seem to be the warm season."

[To be continued.]

RETROSPECTING.

A General Criticism of Persons and Things.

BY DR. C. D. CRIMES.

To the Editor of the Religio-Philosophical Journal:

An overtaxed brain, and an old chronic, etc., have compelled me to try to assume the passive for a time past, contenting myself with an occasional survey of the "battle-field" where our beautiful philosophy is so nobly defended by abler pens than mine. But how can one remain passive and read the JOURNAL, whose inspiring truths are like sun light upon passive bodies or like fire pent up in the bones. You might as well ask one to "play Dr. Tanner," when the fumes of roast-beef were tickling his olfactory; yet, after all, one is encouraged to passiveness, observation and reflection —yea, almost to contentment and satisfaction when he knows who stands at the helm, when he sees how soon the mistakes made "in high places" are righted, and when "faith" is made to assume the "guardianship of wisdom," how soon the engine is re-reversed, and wisdom back in her normal position, when we can hope and believe wisely; inasmuch as we can have no faith that is entitled to that name without some knowledge to predicate it upon. We certainly should believe as wisely as we can. For one I shall certainly summon all the wisdom I possess, however small the amount, that I may rest in my faith until higher light dawns; when higher light comes, that must take the helm, and the lesser be dismasted.

Enough to encourage one to passiveness and contentment, when he sees the glittering sword of our "seditor-at-large," drawn against materialization, and apparently split upon by our beloved seer; yet nobly rescued and sustained by the JOURNAL, by the Brothers Tuttle, Mendenhall and others, who have hewn to the line with Damascus blades, the edge of which it is difficult to turn upon them; and yet in every battle, where fire meets fire, steel meets steel, and Greek meets Greek, our noble flag upon which is inscribed the philosophy of "harmony," rises higher and purer, neither pierced with balls, torn into shreds nor trailed in the dirt; because that philosophy learns us how to find its antagonism, light in battle, strength, and in division, unity.

All praise, then, to the powers that be, for the breakers on life's stormy sea, that develop our strength; for the polar elements of good and evil, error and truth, storm and calm; for that diversity that contains unity, for that jargon that produces harmony; for that error that brings forth good, and for that agitation of the waters of life that cleanseth from error, bringeth rest to the soul and a knowledge of a universal brotherhood of the race; and finally for that heterogeneity that brings motion and life, in place of a homogeneity that ends in inactivity and death. When the battle is over, then comes the time when the wise soul can gather its jewels of truth and like the soul of John Brown, "go marching on" to higher attainments. By surveying the field we can learn how, where and why a battle was won; see error wounded and dead, while truth soars to her native element in clearer skies. Agitate the waters, then, or John Brown's soul as well as all others must stop "marching on."

After some time, she finds herself in a rough, rocky country, with high mountains in the distance. She comes in contact with human beings "at work digging and working with machinery; not our people, shorter and stouter" * * * a sort of a cross between an Indian

Nature's law is action, her exception always, rest; She never toils for nothing, always aiming for the best.

Then as to commanding officers and soldiers, there will be a "survival of the fittest," for nature takes no backward step, and he who can't fight well in one position, will fight well in another.

A brother in Philadelphia undertakes to trip our veteran Bro. Lynn, and the consequences are that those three gems of truth in our spiritual literature rise higher and shine brighter, for having a dagger of error raised to exterminate them. Has not science destroyed the cosmogony of Genesis? Read the testimony of Hugh Miller, who gave years of toil to prevent it, and then said, "Geology compelled us to hold that the six creative days were long periods of time." Read the cosmogony of the Brahmins, its prototype and superior. Read Gen. 2:4, "These are the generations of the heavens and earth;" not generations of humans, because Adam only was created, not even the rib cut out to make Eve of. The plain English of all this is, these are allegorical teachings. This is a panoramic view of the "host of heaven," the same "host of heaven," St. Steven refers to in Act 7:42, and "the tabernacle of Moloch" and "the star of your God, Remphan, figures which yo made to worship them" in the 43 verse. The "figures which ye made" were allegorical figures, myths, fables and pantomimic plays, intended to imitate the movements of nature. So the cosmogony of Genesis was an allegorical orrery, mostly patterned after the Chaldean when to the stars and constellations, names were given, which when astronomy became religion, became real personages; such as Melchisedec, Abraham, Isaac and Jacob; and which extended even to the construction of the Tabernacle in the wilderness; parts of which represented all parts of the universe. Learned Jewish Rabbis and early Christian fathers mostly agree in allowing Moses the privilege of teaching by allegory, inasmuch as they said, "It was the custom of all Eastern nations."

But when the era of telescopes arrived, Bruno, Galileo and Copernicus swept these myths as cobwebs into oblivion, giving us solid facts as the foundation of a cosmogony, without such allegorical and astronomical figures as Melchisedec, Abraham, Isaac and Jacob, or heroes as Moses and Aaron; without any arks, and covenants and veils and altars, curtains and cherubim; and without any ascensions and descensions, coming in and going out, as well as houses of bondage, lands of promise or virgin mothers.

No, Bro. S. D. W. (the initials somebody hides behind, and don't know which to write, brother or sister), your scientific experts who controvert Bro. Lynn, are of that kind who have spent their lives in travelling over Palestine, or digging over Jerusalem to the depth of 80 feet to find some mouldy relic that might bolster up a lame theology, when the vast universe of light and truth lay undiscovered by them outside Jerusalem and Palestine. The time has come when he who thinks of explaining and teaching all things without mastering the knowledge outside of the Hebrew Bible, is considered fit only to lay away upon some shelf to mould.

Is sin the result of volition? Why, if even our brother (or sister), S. D. W., were asked, do you do wrong—violate a law, the demand of which your reason sanctions, knowingly and designedly? Oh, no! it is my neighbor over the way there, that does not belong to our church. Your "men of great scientific, moral and religious attainments, who have given way to a spirit of revenge, cupidity and love of money, to take the life of a fellow man, after cool and careful meditation," must have received their high attainments in Jerusalem and Palestine hunting for relics, instead of obtaining a knowledge, rooted and grounded in cause and effect—the everlasting fitness of things. The exclusive Biblical "science" and exclusive Biblical "literature" is the greatest farce out. There are kernels of truth there, but when you eat them, don't swallow shuck and all. There is solid meat there, but when you consume it, don't swallow feathers and all. Pick out the kernel, the pure meat of truth that is given there through "the ministrations of angels," and cast the heathen dirt away.

Was the law made to protect us against evil? Why protect yourself with a true science—knowledge of the law of being, and that kind that will enable you to rise above error and evil. Knowledge is our Savior—the Christ of the age.

Does Christianity furnish objective proofs of immortality? Where I ask? The Bible narrates the instances where spirits communicated with mortals, but where has the church taught us to encourage their visits, or enjoin us to obey their instructions? A Presbyterian minister can fall into a trance, go to heaven as they call it, and talk with his dear departed ones face to face, and then come back and tell of it; but had he stood before his people and taught that God's law permitted and encouraged this "ministration of angels" and the daily intercommunion with the spirits of our departed friends, a council would have been called to consider the matter.

Goethe said, "There is nobody against God, but God." Evil complements good, as good evil; death complements life, as life death. All creative processes are due to the fact that good and evil are the polar elements of the universe. All turn on this incompatibility, absolute and infinite; and yet we call one pure, and high, and heaven, and the other low, and dark and hell. Outside of intelligent and volitional acts, whatever is a fixed, eternal order, and of necessity, although appearing wrong from a finite standpoint, must be right from an infinite standpoint and an infinite good. Thus sang old theology, "Behind a frowning Providence he hides a smiling face."

We cannot obtain truth without the friction of truths. Leasing's prayer, "that he might have the search for truth, rather than the truth," was surely answered.

I said above, "all praise for polarity," heterogeneity opposite antagonism, the breakers on life's sea, the storms and calms we encounter on life's journey, the awakeners of thought, and originators of motion and life, purifying the unclean, arousing the sluggish and driving all to the bar of their own conscience. Shout hosannas for the "sword" of Jesus, hallelujahs for antagonism and loud praise for fighting qualities. "My voice is still for man." Let the "sword" of Jesus be drawn, the bayonets glisten, the clash of arms resound, the smoke of battle arise, and the cannon's roar of antagonism, when thought grinds thought and brotherly love continues, reverberates from mountain top to mountain top; for as the smoke lifts and the roar of battle ceases, it is error and error only that is found among the dead and wounded.

J. Murray Case, and all who read the JOURNAL, found what the polar relations were that he sustained with a large number, who came to the front in defence of truth, when he wrote such twaddle as that, "the brain makes the intellect, the intellect confers immortality" and that, "if man is inharmonious and disobedient, the law conferring immortality takes it away—disintegrates and ultimately destroys." What the brain, that is improvised by psychic-life forces, to their needs, which forces are the superior creating forces, making the very forces that organized its atoms and gave to it its form and which is the real function of its form, making it author. Psychic forces precede and control every movement of matter and organization of form to their ideal. How long will it take the world to learn that thought is a force expressing itself in material forms; that the phenomenal universe is but a copy of the thoughts of Deity? What! the law destroying immortality," when the law of life is immortality itself?

Man is immortal simply because he is an integral part of an immortal cosine—the body and being of nature; that is, his being is grounded into and twines around the minutest fibers of an immortal universe—an immortal God; secreted from the ether and star-dust, the winds and the waves, the rocks and the trees, vegetables and animals. Man is thus constituted an epitome of the whole, and is therefore just as immortal as God. To push man from his existence would be to push God from his groves, and tilt the universe into pi. He touches God who lays his hand on man.

Animals are immortal, but not as animals; men are immortal, but not as men, for

"Men emerge angels from their clay,"
As animals emerge men. Thus "tis done,
Angels in time do gods become.

Each supplies an immortal link in an endless chain, constituting immortal life.

All life is from a germ. The germ of the physical is secreted from each molecule of the whole body, as physical is secreted from the spiritual being of God—the life-force of the universe. Then each molecule sends its representative of qualities and characteristics, that the germ may be an epitome of the body. Then the offspring contains the characteristics of the sire and is an epitome of the sire as the germ was of the body from which it was secreted. The spiritual or God-germ at the base of man's existence, is secreted from every fibre of the body of God, from the star-dust to the animal, he having come up through all these forms, and retained something from each, his life reaches down, links into and twines around each life below him, as by virtue of the God germ at the base of his existence, he reaches upward until he anchor into and twines around that of angels and gods.

God gave eternal life—a persistent endurance, when he begat each son and daughter of the race, and because no being or force can exist without limitations, he or it is limited and cannot take it away, because it cannot be done without taking something from his own existence, and whatever else that highest of all powers may have, it has no more power over its own existence than man has over his; even admitting that there is a disposition as Bro. Cass supposes. Tell me, ye who can, the *modus operandi* in which a human soul—a spiritual existence—a force, dynamically like heat, light and magnetism—a mode of motion, can be extinguished by man or God either. Can God destroy polarity or chemical affinity that belongs to the eternal fitness of things, to the existence of the universe.

Religio-Philosophical Journal

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Mythology Among the Hebrews.

To the many thousands of persons of moderate or competent scholarship throughout the country, who are seeking for more definite and demonstrable views of the origin of the Jewish Scriptures, as one important link in the study of the origins of civilizations and religions, we can render no greater service than to call their attention to Dr. Goldzilher's "Mythology among the Hebrews," translated from the German by Russell Marthieau, and published in London in 1877. Although the work has been three years before the public, circumstances had prevented until recently our giving it that critical attention which is necessary to justify the expression of an opinion upon its merits. We are satisfied by our perusal of it, that no scholar, whatever his previous training in the Scriptures, or in Hebrew exegesis and history may have been, can feel satisfied with his knowledge of the Old Testament until he has carefully gone over, through and into, Dr. Goldzilher's wonderful, penetrating and yet circumspect and candid inquiry into the origin of Hebrew myths. No man ever wrote more completely in the scientific spirit, or untrammeled by the desire to establish any other theory than that which the facts themselves make clear; and we may add that no writer whose work has fallen under our view, exhibits such copious and diversified learning, not only in tracing the origin of Hebrew words but in comparing myths which lie involved in them, with cognate myths in the other oriental languages and races. To give any thing like an analysis of this work, or even a synopsis, would be far beyond the limits of our space and time.

In brief, Dr. Goldzilher seems to attach the mythical character to nearly the entire Jewish history prior to the period of King Josiah; though he regards the captivity of the Jews in Egypt as founded on veritable historical events over which a coating of mythological varnish has been applied.

The thread upon which the myths of Cain and Abel, Tubal-Cain and Jabel, Abraham and Isaac, Abraham and Sarah, Jacob and Esau, Edom and Laban, Leah and Rachel, Enoch, Samson and others, are strung, is the same story of the supposed conflicts or loves of nature, which have been shown to monopolize the field of Hindoo, Egyptian and Greek mythology.

It would seem as though the minds of the early peoples, shut out from both the satisfactions and limitations of science, were absolutely uncheckered in their power to exercise the imagination. Hence they revelled in a world of mythical and poetic legends, founded upon theories of causal relation or supposed fitness, which for us the colder and remorseless march of science, even among unscientific people, has utterly obliterated. Hence a deep poetic imagination is as essential as great attainments in philology and comparative mythology, to enable any modern to apprehend an ancient myth, and many of us are inclined to doubt whether the plain shepherds of Chaldea or Khorasan, could have been such fanciful and ingenious dreamers as modern scholarship is claiming them to be. But just as to-day, millions of persons believe and repeat the Newtonian theory that gravitation swings the earth around the sun, though only a few hundred can comprehend the calculations of the Principia which furnish the clue to the belief, so, among the ancients, millions must have repeated the stories of Jacob and Leah, or Abraham and Isaac, where one attached to them the mythical significance out of which they grew. Indeed, scholars as advanced as Comte and Renan have been so far overcome by the absence of some of the external earmarks of mythology in the Old Testament, as to assert that the Jews were monotheistic and without mythology from the beginning. Max Muller has doubted the latter, and denied the former of these propositions, and has distinctly asserted the myth making instinct to be universal. But so little progress has yet been made in the popular mind in resolving the Semitic myths, that millions of readers of the Bible

would be not less surprised to learn that most of the stories of Genesis and Judges are myths concerning the sun and moon, night and day, storm and shine, sunset and sunrise, than to learn that the capture of Major Andre was a myth designed to set forth an eclipse. Nor can any effort to exhibit these myths, stripped of the philological arguments on which they rest, do them less than the most absolute injustice. As well attempt to give an idea of Homer by stating who was killed in his fights.

Dr. Goldzilher holds that in the origin of civilization, the passage of men from the nomadic or shepherd life, to the agricultural, is accompanied by a change in human thought from a state of supreme reverence for night and its phenomena, to a supreme reverence for day, and especially for the sun. In the nomadic or shepherd life, at least as Dr. Goldzilher shows it to exist in Southern Asia, in the regions of ancient Chaldea, Arabia, Babylonia and Iran, the cool and pleasant night is given to activities and the sultry day to rest. The flocks are moved at night. By day the shepherds keep to their tents. Hence the Jewish idea of regarding the night as preceding the day, which is so prominent in Genesis. In this period the gods most worshipped are those of the night, the stars, the darkness, silence and especially the moon.

But as society passes to agriculture, manufactures and the building of cities, the day and its god, the sun supersedes the night in the worship of the people, and all their names allied with worship identify the sun with the beatitudes of fecundation, fertility and beneficence, and associate night with evil.

Struggles between the shepherd races and the Agricultural races, or the nomadic tribes and the cities, therefore, take the form of conflicts between the night gods and the day gods.

Dr. Goldzilher defines the meaning of the word Abraham or Abi-ram to be "The High," the name given to the Nightly or clouded Heaven, the delight of the nomad or Bedawi races, as distinguished from the heaven in which the sun shone. The references to the innumerable hosts of his descendants apply to the stars between which and a numerous posterity the Bible sees a constant analogy. Yischak (Isaac) Abraham's son means etymologically the laughing, smiling, shining or bright one; i. e., the sun. The sacrifice of Isaac by Abraham consisted in the extinguishment of the bright shining one at sunset. His rescue, by the substitution of an animal caught in a thicket, and restoration, typifies the daily reappearance of the bright and shining Yischak after being offered up to the starry night. In the story of Jephthah (Yiphath) sacrificing his daughter the same story is exactly reversed. Yiphath is "the opener," the beginner, the morning, and is an appellation of the sun. In the evening he gives birth to his daughter the sunset sky or brightness; in the morning this same ruddy aspect of beauty, which is not distinguished from the evening glow, which exactly resembles it in appearance, is sacrificed and slain by the very ardor which brought it into being.

As Isaac (Yischak) means the laughing day; Rebecca (Ribhah) means the fruitful earth. The names are nearly interchangeable with Jupiter and Juno, the former representing sun and the latter fertility. The wife of Abraham (the night sky) is Sarah (Ashera) or wandering, one of the names of the moon. As Yischak (Isaac) is the opener, beginner and the bright one (p. 97). Jacob (Ya'akob) is he who follows his heels. Night is the after follower. This method of language has to be traced through numerous cognate languages, and myths to make it effective. It is not our purpose to do more than indicate the direction in which Dr. Goldzilher's book tends. It applies to the book of Genesis the methods which Prof. Max Muller has with so much success applied in Aryan Mythology and with the like results. While it is impossible to embrace in brief compass the resources of learning and history essential to produce conviction, that the stories of Adam and Eve, Noah and his sons, Abraham, Isaac, Jacob and the rest are myths, poetic compositions illustrative in a fanciful way of the phenomena of nature, those who challenge the conclusion would do well to master Dr. Goldzilher's book. Annexed to it, as an appendix, are two essays by H. Steinthal, Professor in the University of Berlin, on the Legends of Prometheus and of Samson.

A Michigan subscriber seems to feel rather nervous over W. F. Jameson's desertion to materialism. There is probably no other Spiritualist who has any anxiety about the matter; unless it be a fear that by another of those periodical somersaults characteristic of the self-styled "Professor" he lands once more within the spiritualistic fold. In common with other light-weight vagabonds and free lovers, Jameson finds the spiritual field uncongenial to his taste and unprofitable. Every man finds his level and Jameson has finally got down to his. Let him rest in undisturbed obscurity; he is not a subject of sufficient interest or importance for Spiritualist papers to notice, and not respectable enough either in character or ability for a Spiritualist to debate with.

The annual meeting of the Spiritualists at Georgetown, New York, was held on the 18th and 19th. Mrs. Gardner, of Rochester, was the principal speaker, and from a letter received from Mr. Julius Hill, we learn she gave good satisfaction both as a speaker and test medium. Mrs. Gardner spoke at De Buyer on the 26th.

The Spirit-world and its Relations to the Spirit.

Were one world in the universe a hell,
Were one soul in the universe a devil,
Damned hopelessly to everlasting pains,
This would be the torturing notion that induces
The silence of the dead, the dead in their spheres
Would weep in woful sympathy with woes,
The consciousness of all created life
Would yearn and grieve and anguish. God himself
Who, in the universal consciousness,
Dwelleth through and radiant, would receive no joy,
But only grief, from his fair universe.

—Harris

Knowing, as Spiritualists we do, that not a single soul in all of God's vast universe can be irretrievably lost, it would be exceedingly difficult to even imagine how a sensitive human being would feel, much less a God, if the case were otherwise. The probability is, however, that the poor Harris, who at one time seems to have been divinely inspired, has presented in the above a clear and concise conception of the painful feelings that would probably be realized by human beings, if one soul were "damned hopelessly to everlasting pain," and also imagined—whether correctly or not, we cannot tell—the extent of the grief of God under such a trying ordeal—the loss and complete ruin of one of his own children! The Spirit-world, however, the future home of the whole human family, has been so wisely arranged, that a most perfect adaptability exists between the two worlds, when their work shall have been completed and the spirit liberated from its earthly tenement, what a glorious greeting they will receive as they enter their future home—souls made glad by their ministrations, and overflowing with thankfulness in having been able to transmit to some loved one on earth a message through them, revealing the fact that they still live and feel an abiding interest in those they left behind—they will receive their instruments with anthems of praise and rejoicing, welcome the new born spirits to the transcendent beauties of their spirit-home!

Every lofty aspiration, every noble thought, every rational hope, will then be realized, and every prophecy of the soul will then find its fulfillment."

Those who labor unceasingly for the advancement of the glorious truths of our philosophy, who are instrumental in illuminating minds darkened by error and superstition, and who are message-bearers between the two worlds, when their work shall have been completed and the spirit liberated from its earthly tenement, what a glorious greeting they will receive as they enter their future home—souls made glad by their ministrations, and overflowing with thankfulness in having been able to transmit to some loved one on earth a message through them, revealing the fact that they still live and feel an abiding interest in those they left behind—they will receive their instruments with anthems of praise and rejoicing, welcome the new born spirits to the transcendent beauties of their spirit-home!

Swedenborg and Spiritualism.

St. Louis, Mo., Sept. 4th, 1880.

To the Editor of the Religio-Philosophical Journal:

I read your paper every week and find much in it that interests me. Will you please state in your columns in what estimation Emanuel Swedenborg and his writings are held by modern Spiritualists? I am an inquirer, seeking knowledge, and know but little of modern Spiritualism or of Swedenborgianism, and will be glad to have my question answered in your paper.

Respectfully yours,

H. H. W.

Emanuel Swedenborg evolved a perfectly definite theology and a perfectly definite religion. His theology, —i. e., his doctrine of God,—is anthropomorphism, which means (see Webster's unabridged) a representation of God in the human form. His religion—i. e., his doctrine of the present and the future life—is orthodoxy, which means that the good and pure are eternally in disorder and misery in the hells. Swedenborgians, consequently, are sectarian and fixed; they learn nothing new, for (as they seem to believe) there is nothing new outside of the revelations of their chosen leader; and thus, except in the growth of numbers, the followers of Swedenborg are forever "settled."

Modern Spiritualism, on the other hand, is fixed to nothing sectarian, and is led by nobody. It is full of novelty, freshness and vigor. Tests, not texts, are dear to its heart. It is so far an unincumbered real estate—contested by all its heirs, nevertheless—with "personal immortality" as its central white spot, or bull's eye; but with no certain God, with no certain heaven or hell, "sans teeth, sans taste," etc.

Spiritualists generally look upon Swedenborg as having mediumistic gifts, but in whom the spirit control was so strongly tinged by his antecedent theology and his poetic imagination, that the result, like the view we get in looking into a kaleidoscope, is more beautiful than trustworthy. A kaleidoscope takes a few bits of broken glass, bent glass and old nails, and by placing them where the eye will see them reflected from the interior of a cylinder of mirrors, it astonishes and delights us, so far as we retain the child-mind, by the endless diversity of geometrical forms which we think we see. When we look into the other end of the cylinder, however, and see that the vision of beauty is made up of a few doggerel bits of broken ware, to which all the beauty is imparted by the geometrical medium through which they are reflected, we are compelled to set it down as a toy to which children may resort for beauty, but not as a source from whence the critical can get much authority concerning doubtful points.

Swedenborg teaches that heaven is in the form of a man; that the several parts of this form are redeemed spirits; that Christ is all there is of Heaven and of God; that he stands in the relation toward the redeemed, of a whole toward its component parts; that Satan occupies the like position toward the lost or the hells; that in the Trinity are three principles, not persons, of whom the Father is love, the Son is wisdom, and the Holy Ghost is the divine operation or energy.

While he purported to get these and many other revelations through the ministrations of angels, his visions were all subjective—they did not purport to bring him into contact with any real and veritable persons whom he had but recently known in the flesh, nor were they ever accompanied by any phenomena observable to the senses of those around him, such as characterize modern Spiritualism. He remained in his room for long periods together, during which periods those who entered found him in a condition of depressed animation or catalepsy. He had a trick of suspending his breath, which superinduced these trances. His sleep at the beginning of his seership was bad, and his dreams formed a considerable ingredient in his supposed inspiration. For the first eighteen months of his seership, his mind was unsettled and his mental health not the best. He is alleged to have manifested clairvoyant power, and to have correctly seen events which occurred several hundred miles away. Still had he been a medium of spirit intercourse with the mortal world, it seems remarkable that no spirit of any person whom he knew in life, should ever have visited him, and that the materializations which were so clear to him, were invisible to those around him. All the supposed angels who visited him, so far as our reading extends, were the theological angels of Holy Writ, whose very existence is in many minds an undemonstrated hypothesis.

Gilton says:—"A useful faculty, easily developed by practice, is that of retaining a mere retinal picture. A scene is flashed upon the eye; the memory of it persists, and details which escaped observation during the brief time when it was actually seen may be analyzed and studied at leisure in the subsequent vision."

A few days ago L. W. Getchell, of Rockton, Ill., passed to spirit-life. While sitting on the depot steps seemingly without a moment's warning or a word to his companions, his hands dropped listlessly by his sides and leaning his head over in the arms of one of the boys, he made but a gasp or two and died without a struggle. Mr. Getchell was a firm believer in Spiritualism. His strong and generous hand was ever open and active in the relief of distress; his life gave to him the greater pleasure in supporting and raising the weak and strengthening the strong. To do good and live in harmony with infinite law was his religion.

tions of spirit power, is likely to result in implicit confidence in the genuineness of Swedenborg's visions, however much we may admire his theological system or poetic gifts, or respect his aims and integrity.

That Curious Vision.

Last week we gave an account of a curious phenomenon that occurred at Limerick, Ireland. As so forth the children saw a figure of the Blessed Virgin. The account then goes on to say that the infant Savior was borne on her right arm, and a rosary depended from her left. She seemed to rest on a white cloud upheld by two angels, who carried in their disengaged hands branches of some description covered with foliage. The children were spell-bound and involuntarily offered prayers to the Blessed Virgin. After they had gazed on the vision for about ten minutes some of them ran to the convent to acquaint the nuns, but before the ladies had arrived at the spot the apparition had gone, the Virgin disappearing in the heavens. The children were found in a pale, terrified, trembling state, but all talked in their account of what was seen, even to the description of the rosary, which they stated was large and white and the beads of which were far asunder from each other. More startling still was it to find that children distant from them in another part of the premises had also seen the vision. There was no wavering and no contradiction among them. Several of them were from thirteen to fourteen years of age, and it was impossible not to be convinced of their truthfulness.

Sandford's Sin.

Dr. C. P. Sandford, a lecturer quite well known in Iowa and Kansas, has been expelled from the Pleasant Valley Society of Spiritualists of Ottawa county, Kansas. He was proven guilty of debauching the children of the members, from little boys of four years of age to young men. Similar complaints are made against him by residents of Delphos, and others in Jewell county, Kansas. We confess great grief that this man who has fair ability and has always been a friend of the JOURNAL, should have sunk so low as to be practicing an unmentionable vice. We feel sure his brain must be diseased, and that he is a subject for pity and medical treatment. Nevertheless it is our duty to warn the public against entertaining him as a guest or employing him as a speaker.

The Inter-State Industrial Exposition of Chicago.

The Exposition here this year is fully meeting the expectations of the people. The exhibit of mechanical and agricultural implements, is especially fine, the Art Gallery is full of choice productions from our best artists, leading merchants have an elegant display of their goods, curiosities in the various branches of industry are met with in various parts of the building, and the music is excellent—in fact, everything is first-class, and every one who can, should not fail to visit the Exposition this year.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

"True Religion," a poem by Mrs. J. H. Harter, Auburn, New York. For sale by the author, price ten cents.

Cephas B. Lynn spoke in Clyde, Ohio, on the 22nd and 23rd ult. He lectures during October for the Second Society of New York City.

W. Harry Powell, the slate-writing medium, of Philadelphia, is journeying westward. He will be in Detroit this week, address him 204 Woodward avenue.

Mr. Thomas Gales Foster has received an invitation to visit and lecture upon Spiritualism in San Francisco, Cal. He intends to start about the first of October.

Dr. J. M. Peebles, who lectured to large audiences for the Second Society of Spiritualists in New York, during September, speaks in Stafford, Conn., the five Sundays of October, and week day evenings in the vicinity, upon travels, ethnology, physiology and hygiene.

Dr. J. K. Bailey lectured at Mohawk, N. Y., on the 3rd; at Jacksonville, Vt., the 12th and 13th; two Sunday meetings in Universalist Church at Readsboro, Vt., 13th and 15th; at Shattucksville, Mass., the 20th. He may be addressed in care of the *Banner of Light* office, Boston, Mass., until further notice.

Gilton says:—"A useful faculty, easily developed by practice, is that of retaining a mere retinal picture. A scene is flashed upon the eye; the memory of it persists, and details which escaped observation during the brief time when it was actually seen may be analyzed and studied at leisure in the subsequent vision."

A few days ago L. W. Getchell, of Rockton, Ill., passed to spirit-life. While sitting on the depot steps seemingly without a moment's warning or a word to his companions, his hands dropped listlessly by his sides and leaning his head over in the arms of one of the boys, he made but a gasp or two and died without a struggle. Mr. Getchell was a firm believer in Spiritualism. His strong and generous hand was ever open and active in the relief of distress; his life gave to him the greater pleasure in supporting and raising the weak and strengthening the strong. To do good and live in harmony with infinite law was his religion.

Brooklyn (N. Y.) Spiritual Fraternity.

Amid the noise and clash of political clubs, who assemble at nearly every block nightly, it would hardly seem prudent to continue our labors until the strife is over; but the interest in our meetings continue, and thoughtful audience gathered last evening, to listen to Bro. Henry J. Newton, President of the First Society, New York, Spiritualist, who spoke upon, "The Old and the New Gospel." He said:

"I shall denominate the old as one of faith, and the new as one of fact; and it will be necessary for me to criticize the old, which is in the present age allowable—in all that comes from the intellect, criticism is one of the forces to be used. If my criticisms should seem harsh, I shall confine myself to facts, and what I have to say to you will be a talk, as I have no notes except a few references to the first few chapters of Genesis, and in my remarks I do not deal with individual opinions, and when I speak of the old gospel, I should speak of old theology."

"On a former occasion while speaking to this Fraternity, I alluded to the two voices heard in the Garden of Eden—one of which said, "Of every tree of the Garden, thou mayest freely eat; but the tree of the knowledge of good and evil, thou shalt not eat of it, for in the day thou eatest thereof thou shalt surely die." The other said, "Ye shall not surely die." Theology is based upon three propositions:

1. Man was created perfect.

2. That he fell.

3. That a sacrifice was necessary to appease an angry Creator, and to do this God became the parent of a son, who was offered up that the wicked might be saved. In his fall what are we called upon to believe? Did the Creator create man perfect in the beginning? To answer this, Has any one seen any man that God created perfect?

Does not Nature begin low down and build up? No one can controvert this. Nature ever evolves from the lower to the higher.

In the highest form of man's development, no one has left a record but what is imperfect; if man has never been made perfect and has grown higher, there has never been any fall—never any necessity for a redeemer.

I shall have nothing to say of Christ and his doctrines. And we are to believe, further, in the doctrines of modern theology, that Infinite wisdom made a mistake in the creation of man; that God made a devil to catch human beings, and this devil was so smart in leading the race to evil and wickedness, that God had to drown the race, except one family; and it is not shown that Noah and his descendants were any better than those who were drowned.

The family he selected was not a success. I know that it is the work of years for a person who has been educated in old theology,

to learn to think, for we are told that reason is carnal and dangerous; but Isaiah said,

"Come, let us reason together," and further he said, "Thus saith the Lord." Then, again, this plan of salvation, the Infinite Father giving conception through a Jewish maiden, who should bear a son—God his Father, and that he should be offered up for the mistake that an infinite Father had made.

Of all the startling phenomena that I have witnessed, I have not seen anything as strange as this, and this is what you are called upon to believe. Can intelligent human beings believe such doctrines? I would not apologize for such criticisms. Let us go back fifty years, and I would not have been permitted to make them; nor would I have been able to get a place to speak in, or anybody to listen to me. Nay, go back one hundred years, and I would not have been permitted to live, but would have been put to death. In asking you to think, it is one of the modern improvements. In the past, the Church has forbidden you to think, and to-day the Church instructs you, that if you think, you will be damned."

The speaker proceeded to criticise the Biblical account of creation, and also of the creation of man. "Such doctrines tend to skepticism and infidelity. The Churched know that they are drifting on this great ocean of doubt, with no cable long enough, nor anchor strong enough to reach bottom, and so demonstrate an immortal existence. They know that intelligent people will not longer accept their dogmas, and they can not answer the questions. They have no evidence for these doctrines, nor of the truth of these statements. Nature provides for its offspring. I have not time to illustrate these points to-night, so I have more than taken up the time allotted me in my showing the inconsistency and absurdities of the old gospel. Now, I will for a few moments that is left me, consider the new gospel; this is one of demonstrable facts, that can be proven to every one who will earnestly and patiently investigate.

"In my own home, under conditions that would preclude collusion or deception, I have seen a table rise from the floor without human contact, which shows an invisible force. I request this table to move to the right or left, and it is done, showing intelligence, and I question further, and it says, 'I am John Jones; I lived at the corner of _____, and have a widow and five children.' I go to this place before unknown to me, and find the facts as given by the unseen force and intelligence. This is corroborative evidence. We say, put the soul into the crucible, and old theology don't find it—don't show where it is and what it is. The new gospel does this. But one says, 'That is mind reading.' That is the most absurd of all theories, to explain phenomena accompanied by physical manifestations.

Take a hundred people here to-night, can I catch the thought of any of you, and place it in the retort or crucible? I say, nay! I have experimented a good deal with mind reading, and it does not reach this class of phenomena. I have never witnessed full form materializations, but in my own room with the Allen boy, in the light, I have seen materialized hands formed, black and white, and write, and have also had musical instruments played upon when I had one hand, and Mrs. Newton the other, of the medium.

The new gospel demonstrates the immortality of the soul, and in such a way that it reaches and convinces the scientist and the philosopher, and also reaches and saves the great throng of skeptics and infidels, that are drifting on the ocean of doubt, without chart or compass. In the near future the battle is to be fought between materialism on the one side, and Spiritualism on the other. In this fight there is no middle ground. Old theology must pass away, and give place to a higher, and more rational philosophy and religion. Courage, my friends, for reason, judgment, and the evidence is with us, and our faith must be accepted by all who will reason or think for themselves."

Bro. Newton was frequently greeted with applause, and was followed by Prof. H. M. Parkhurst, Capt. D. P. Dye, Dr. Wm. F. Bough, and D. M. Cole.

Capt. H. H. Brown is to give us his new lecture at our next meeting, "The Trans-

ition of Spiritualism from the Phenomenal to the Practical."

There were many new faces present, and a deep interest was manifested, and any one who assembles at nearly every block, would hardly seem prudent to continue our labors until the strife is over; but the interest in our meetings continue, and thoughtful audience gathered last evening, to listen to Bro. Henry J. Newton, President of the First Society, New York, Spiritualist, who spoke upon, "The Old and the New Gospel." He said:

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The following message was psychophenically received Saturday, September 11th, 1880, between the hours of twelve and two o'clock, from the personality of Immanuel Kant, the renowned German philosopher, who left the earth in 1804:

ACCOUNT OF THE MESSAGE AS GIVEN BY MR. DAVIS.

At first the room in which I was seated full of the most exquisite musical sounds; as if many colored harps were being swept by the gentlest winds. But presently, being in the spirit (as the most interior), and thus wholly inseparable from the things of sense, I heard plainly a voice:

"Immanuel Kant! It said:

"Intently I listened with out speaking not even permitting myself to wish any thing; thus passively waiting to hear the next words. Time seemed extended to forty or fifty minutes. (Subsequently, I found that only some twenty seconds had passed). Again the voice sounded clearly, like a sweet and plainly-worded whisper in my inner ear:

"One hundred years since the publication of my 'Criticism of the Pure Reason.' (Another prolonged silence.) "It was but yesterday," he continued, "My faculties then cried, 'Leicht, mehr leicht,' this moment, and forever now, my cry is, 'Leben, mehr leben!'

A protracted pause and stillness followed this enunciation. So long was the time now extended that I was enabled to make a complete written record of every word and incident so far. Thinking that perhaps his message was finished, I basted myself with the import and validity of what he had already communicated; for, although I had not had a perception (clairvoyantly) of his personal appearance, yet my whole consciousness was pervaded with a profound conviction that the voice proceeded in very truth from the arisen philosopher. All at once my thoughts reverted to the recently held sessions of the Philosophers assembled in Concord, Mass. While thus thinking, a curious question arose among my thoughts whether or not he (Kant) had been aware of the fact of such a convention or school of philosophers, and also whether or not he would like to communicate a few words relative to his books, and especially in relation to his particular philosophy taught therein. This question, or rather these questions, had no quicker taken definite form than his voice was once more clearly heard in my ear. And exactly, word for word, this is what he said:

"The categorical imperatives of the understanding promised me to sustain a mathematical science of pure morals. Practical reason I defined to be the intentional perception of the intellect; fixing definitely the sphere and limitation of the subjective and objective, and disclosing the relations cognizable between the infinite and the finite. This mistake was pivotal. For thereby the properties of Pure Reason were reduced to perform logical labors in the lower sphere of the relativity. Degradation resulted (unconsciously) from the intellectual strife to comprehend the scope and contents of the immortal powers. Aristotle, Leibnitz, Swedenborg, Berkeley, Descartes, Ficht, Spinoza, Schelling, Hume, Voltaire, now fellowship the same thinkable postulates, while they participate with reverent joy in the same necessary illusion in the sphere of the unthinkable. In superior moments an end is made of all analytical synthesis. Synthesis is the immortal white flower of all reason. Law and virtue and morals are imminent. Eternal essentialism Argument is transcended by the ever-present consciousness of the absolute. Before personal translation [i.e., death] it is a necessity, hence unavoidable, that vigorous-minded schoolmen should debate affirmatively the solid-laden abstractions of the understanding and the will. Such is that positive knowledge is in reality no knowledge."

After another long silence, during which I basted myself in making careful notes of his every whispered word, a query arose among my thoughts, and at once I resolved to interrogate him, frankly, believing that he could and would hear me as easily, and upon the same psychophonic principle as had heard him. Thus I verbally inquired:

"You mentioned a 'pivotal error' in your philosophical system; now I would ask whether you recall any other 'error' which you would like to acknowledge?"

Immediately, in answer, I heard distinctly worded the following sentences, which concluded the memorable interview:

"My practical error on earth was the permitted superincumbence of Königsberg. It possessed me like a magic spell, and shut me away from the objective sphere. And there were consequences: Sorrowed and troubled in the drift of my daily life, and manacled like a prisoner by this self-imposed anchorage, my intellectual activities became uncontrollably subjective. Metaphysical subtleties pearl with apparent beauty every shell that lies motionlessly buried in the soft shining sand. I would not repeat this my yet remembered practical error. In every other habit and action of my earthly life I still am content, and ever over it all my heart is heard—'God be Praised!'

Hereafter the Children's Progressive Lyceum, of Cleveland, Ohio, will meet in Weisgerber's Hall, corner of Prospect and Brownell streets, commencing Sunday, Oct. 2d, at 10:30 A. M., on which occasion special exercises will take place. Friends of the cause and public generally are invited. Meetings free. The services of the First Society will also be held in this hall, whenever it is decided to congregate them.

A Spanish paper lately complained bitterly that France has almost the monopoly of miracles and that Spaniards go to the shrine of Lourdes, whereas native saints—Saint James of Compostella, Our Lady of Atocha, and the Black Virgin of El Pilar—amply suffice during centuries for their fathers. Lourdes, however, has a small rival in Saint Bertrand de Comminges, and the pilgrims to the two shrines came to blows a few Sundays ago with so much pious warmth that the authorities had to interfere and lock up some of the most ardent.

Business Notices.

Mrs. D. JOHNSTON, Artist, 712 Astor street, Milwaukee, Wis. Water Color Portraits a specialty.

CANVASSERS make from \$25 to \$50 per week selling goods for E. G. Ridout & Co., 19 Barclay street, New York. Send for Catalogue and terms.

IMPORTANT TO THE SICK.—Send your address and two three cent stamps and receive by return mail valuable information free. Address Mrs. A. Bishop, 15 N. Peoria St., Chicago, Ill.

THE WONDERFUL HEALER AND CLAIRVOYANT.—Diagnose by letter.—Enrich lock of patient's hair and \$1.00. Give the name and sex. Remittances sent by mail to all parts. Circumstances and system of practice sent free on application. Address, Mrs. C. M. Morrison, M. D., P. O. Box 2519 Boston, Mass.

SPIRITUALISTS AND REFORMERS west of the Rockies, can be promptly and reliably supplied with their books and papers by addressing their orders simply to "Herman Snow, San Francisco, Cal." Catalogues and circulars mailed postage paid. Also, a table of books and papers, kept by Mrs. Snow, will always be found at the Spiritualist meetings in San Francisco.

DO A FAVOR TO A SICK FRIEND.—If you have a friend suffering from any disorder of the kidneys send them a package of Kidney-Wort, and will you make them happy. Its great tonic power is especially directed to these diseases and it quickly relieves the distress and cures the disease. Have you tried it?

INTERNATIONAL FAIRY FAIR.—One of the most important results of this great fair is the verdict of the committee of experts that they found the well known and always popular Perfected Butter Color made by Wells, Richardson & Co., Burlington, Vt., superior to all others, and therefore awarded it the first and only prize. Patrons should remember this and insist on having the best. Sold by all Druggists and Grocers. Send for circular.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Brooklyn, N. Y.

GUMS Every Case of Piles. 27-18

AN OLD MAN'S BLESSING.—The following letter has been addressed to a writer for this paper:

HOLLY, N. Y., June, 1850.

DEAR SIR—I am an old man, seventy-seven years of age, and for three or four years I have had Diabetes, which kept growing worse and worse. I discovered an excess amount of water, the quantity seeming to increase week after week, and my strength growing less and less, forced me to think that I must soon die, which I certainly should have done had I not taken Warren's Safe Diabetes Cure, which I was induced to try upon recommendation of a friend who had used Warren's Safe Kidney and Liver Cure, and was cured of it. I have used the Safe Diabetes Cure. It has cured me, and I think it is the best thing in the world. Yours truly,

M. N. BRODINER.

GRAND results have been reached in the manufacture of Parlor and Chapel Organs, by Messrs. Marchal & Smith whose enterprising and tempting offer appears in our advertising columns. Their beautiful Organs, rich with combinations of all the most sweet, powerful and pleasing effects, are set to my home for trial.

Their prices are so low and their terms are so liberal that all can buy, and buy with the utmost satisfaction. The Organs are sent direct from the factory to the purchaser, avoiding all agents commission. Marchal & Smith have such great confidence in their work that they allow the purchaser to have the organ for three days in his own home before taking any responsibility. For twenty years this enterprising firm has been successfully securing the friendship and favor of customers in every part of the country, and having so much instrument in perfection and making the organ beautiful, pure and sweet, and bringing it within the reach of the people, they deserve the success which is making the name of Marchal & Smith known to the remotest hamlet of our country, and extending their fame to other lands.

WE earnestly recommend a careful perusal of their advertisement, and add that every statement they make is reliable.

Spiritual Meetings in Brooklyn and New York.

SPIRITUALITY IN BROOKLYN.—Spiritual Meetings, Oct. 1st, 2d, "The Transition of Spiritualism from the Practical to the Practical," Capt. H. H. Davis.

Friday evening, Oct. 1st, "The Identification of Spiritualism," Capt. H. H. Davis.

Friday evening, Oct. 2d, "An experience meeting," Capt. H. H. Davis.

Friday evening, Oct. 2d, "Spiritual Experience," Mrs. Wells A. Anderson, spiritual artist, will be present and draw a crowd.

Friday evening, Oct. 2d, "The Creed of the Spirits," Mrs. H. M. Poole, M. D., N. J.

Friday evening, Oct. 2d, "The Creed of the Spirits," Mrs. H. M. Poole, M. D., N. J.

Friday evening, Oct. 2d, "Unseen Forces," Col. Wm. H. Hennet.

NEW YORK CITY.—The Second Society of Spiritualists holds services every Sunday, at Carter's Hall, 21 East 14th Street.

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, at St. Paul's Episcopal Church, 11 East Fourteenth Street, near Fifth Ave. Discourse every Sunday Morning at 11 o'clock, by Andrew Jackson Davis.

New Advertisements.



THREE REMEDIES IN ONE.

In all disorders—Medicinal, Chronic—Keep up the circulation, and the blood free. Give the following three remedies:

1. TARRANT'S EVER-EVAPORANT. 2. Seltzer. 3. Gum of Sassafras.

TARRANT'S EVER-EVAPORANT. 100% Seltzer.

Continued from First Page.
so quick to see. Their beliefs die, and they continue to drag the corpses after them, dried to mummies, and by a sort of contagion they, too, become dry and mummified, and dead. This is the saddest sight in the world, the marriage of a

DEAD BELIEF, TO A LIVE MAN!

Prayer as rehearsed by the ministers and church members of the present, is a useless practice. When the preacher prefuses his Sunday sermon with a petition to God for all the favors he can remember, just the same he has asked for a long series of years; when the pious leader in the class prays fervently for the widow and orphan, whom he has cast out for unpaid rent; when the lay brothers in turn ask a thousand favors for themselves, their families and the world, have they, one and all, the least expectation of receiving an answer? Not the least. It is a form of words mouthed without significance, just as the praying wheel turns its written prayers alternately to the sky.

Prayer, to mean anything, must be spontaneous, an outburst of the full and overflowing spirit, exuberant with the consciousness of the meaning of life and the joy of living, even when that joy is the offspring of grievous burdens, it is a song of triumph over suffering, pain and disaster. Prayer in chastened condition of spirit, and not the

CRY OF A TRAINED PARROT.

Baptism is another dead form; once existing as the symbol of the second birth and purification of the spirit—now a senseless show. Our Catholic friends have waxen candles, prayers for living and dead, mass, confessional and confiteas other forms, making religion a show and a pastime. All these ceremonies, rites and dogmas are dead to the Protestant, who has an almost equal number of dead beliefs which he regards as living.

The old men probably will go to their graves; and with them will be buried the dead beliefs that they have so tenaciously dragged after them. The young will fully imbibe the thought of the present, and be happy in the strength these higher, better views bestow.

You have now seen how slowly, yet irresistibly the pressure of knowledge has pushed forward religious thought, and how, step by step, it has yielded the darling dogmas which it regarded as of priceless worth.

On the other hand the truths of science, which at first it always considered as enemies and the foes to godliness, and strove with all its might to suppress, have maintained their ground, and borne rich harvests for human welfare.

I need not repeat the familiar story when Europe was just shaking off the lethargy into which it had fallen under the stolid rule of the anointed priest; of the martyrdom of Galileo, because he declared the earth round, and that it rotated around the sun. That was the beginning of a long battle not yet quite decided; a battle for supremacy between superstition and knowledge. The infallible powers of the Church, or the authority of an infallible revelation, declared the earth flat and the center of the universe, and the astronomer who dared contradict this decision, was chased in a

DUNGEON UNTIL BROKEN HEARTED.

he would recant!

Soon came Giordano Bruno, more daring, and the truth was in him burned at the stake. The truth! No power in the universe can destroy the truth. The ashes of Bruno scattered by the winds, carried that truth around the world.

The Church from the Bible taught of a deluge dependent on the actions of man, and of an impossible ark and an impossible monastery saved therein. To doubt the tale was damnation. Learned divines wrote exhaustively to show how the facts of science harmonized with the story of the flood, and theological travelers found fragments of the ark on Mount Ararat, and brought them home in triumph. Knowledge came and pronounced the flood an impossible event, and research has shown how the story descended and, as it were, grew as a myth. Now no one accepts it literally, or cares whether it be received as true or not. The story of Jonah and the whale is a counterpart, which to-day always raises a smile. Jonah mentioned, yet two centuries ago, to doubt the literal reading of that story, would have insured

THE RACK OR THE STAKE.

Divines began to explain the mysteries of godliness—how Jonah could live three days in such a cramped place, and they would have undertaken to explain with the same alacrity, if the case had been reversed and Jonah swallowed the whale.

At last the physical impossibility of the event mastered the force of superstition, and now we smile at the innocent crudity which accepted as literal the pleasing myth.

Then came geology, and startled the religious by declaring the impossibility of the creation of the world in six days, and that its age must be vastly greater than six thousand years. From every pulpit went forth denunciations of the new science. It was infidel and corrupting, and led away from salvation! Here was fought, perhaps, the hardest battle of this long war. The geologists quietly went their way, adding fact to fact, and waited the growing intelligence of the people. The clergy rushed desperately to the defense of the statements of the Bible! They had always accepted these statements as literal—that in six days God created the heavens and earth, and on the seventh he rested, basing on this the claims of the Sabbath. Now, however, finding such cosmogony untenable in the light of facts, they interpreted day to mean an indefinite age, and for a time cast their fail only for time, for it became apparent that there was no demarcation between these days or ages, and there might have been twenty as well as six. The account in Genesis will not bear analysis in this explanation, and Hugh Miller, after devoting his life to the innumerable task, added by article the most telling commentary on its hopelessness. The struggle ceased when the geologists overwhelmed the theologians, who now accept the science, teach it in all their schools, and of their own past antagonism and of the account of Genesis, they maintain a masterly alliance.

Another battlefield, and the only one I shall notice is on the supremacy of Law, which began in the discussion of miracles, and ends in the theory of evolution, which sets aside the interpolation of any foreign power in creation.

When the comet flamed across the sky, and superstition saw in it the indications of the anger of God, the Pope sent out

A BULL AGAINST IT,

and all the urets in Christendom sent up prayers to God to protect them against the comet, the Turks and the devil! Luckily the comet was not coming this way, and the prayers were efficacious. Had it been, we had to contemplate where those priests

and the bull would have went to. You laugh at a man praying in fear to God to avert a comet! Do you laugh at the governors of two Western States who ordered a fast to get.

BIRD OF THE GRASSHOPPERS.

In compliance therewith the Protestant preachers offered up prayers against hopers? It is said and believed, that if one has faith no larger than a grain of mustard seed, he could remove a mountain, yet there is not a minister in the State of Kansas that dare undertake to remove by prayer a grasshopper, though the hopper be no larger than a mustard seed. The belief in the supremacy of a fixed order known as law, has steadily grown, and before its operation has vanished as night before the day.

No one who reads aright this long history of the conflict between received religion and the extension of knowledge, will for a moment be misled by supposing that religion has been the cause of advancement. It has been necessarily a conservative force. It has held back, obstructed, and by every art attempted to chain the human mind to the past. It has been the prop of tyranny, the ally of kings, the supporter of slavery, and never has yielded until overthrown. Mark me, I do not by this wish to be understood as meaning

THE CODE OF MORALS

taught by the Christian religion, which it holds in common with other religions, allude to religion as embodied in creeds and organized in Church power, where it is armed by the law, and too often has usurped the control of temporal affairs. The dire result of this conquest may be seen in Spain, iniquitously in beggary pride and insolence, in the midst of ignorance; and in Italy just shaking off this veritable Old Man of the Sea, and beginning anew, where it became paralytic centuries ago by this terrible influence.

This conflict between superstition garnished with religion, clutching the destinies of mankind, and knowledge, has been the grandest, at times the most awful ever enacted on the stage of history. Up from the blackened field, racking with human gore, the smoke of burning cities and the cries of the countless dying, have ascended, and day and night were made hideous with the agony of torture inflicted by religion organized in the Church in the name of Christ.

The smoke of carnage has cleared away and the bright sun illuminates the world; the battle has not been decided, yet the beginning of the end is near. The metaphysical weapons of theology have become antiquated, and the thinker, armed with positive knowledge, will now soon decide the result. Infallible authority, antiquity, miracles, saints, martyrs, popes, priests, majorities, dogmas, faiths—all the trappings heretofore received as holy, divine and sacred, will

PERISH BEFORE THE KERN FLAME

of what is known, and no longer blight the expansive spirit.

The Church with its hollow shams shall perish, but morality, the growth of the intellect, freed from gross and perverting idolatry, shall achieve a nobility of character unknown before. Faith in the doctrine of vicarious atonement, fear of offending a relentless God, the tortures of hell-fire, the authority of a book or a caste, shall pass away before the certain light of man's true relations and positive development of morals. You fear the consequences? You fear for morality? Who has the keeping of the world? Is man its guardian? Is it not God, or God manifest in laws unchangeable? Who has had its keeping? Whoever or whatever the power, it has steadily worked for human good, and amid all our pains, we have been slowly advancing out of the fog of ignorance into the light. Whatever that power may be, we must trust it. Morality! Do you think morality can be assisted by a belief in falsehood and error, arising out of ignorance of the forces which control the physical world and human life? You cannot believe!

A LIE WILL HELP THE TRUTH.

or that good can come from the support of evil!

The highest religion will be based on knowledge, not on faith. We may believe confidently, but to know is better. Are you not glad that this great change has been wrought, and we can enjoy its advantages? That we now have escaped the rule of fear, and regard the world as a place of joy, and not of misery? Glad you are, and the lesson of the past should teach us all not to become too certain that we have the truth. Those who have cast aside many portions of the old creed, tenaciously cling to the parts which remain. Question yourselves, and learn if there are any more worthy of credence than those you have discarded. Let us not make a password to heaven of any belief.

ON THE HIGHLANDS OF FREETHOUGHT

we breathe the pure exhilarating atmosphere, and when we look back over the toll-way, across the shaking marshlands of theology, where we mistook will-o'-the-wisps for the light-of-heaven—oh! we feel so glad! so glad!

THE INDEPENDENT VOICE.

Given Through the Mediumship of Mrs. Clara Robinson, No. 2330 Michigan Avenue.

I died at Coldwater, Mich., nearly two years ago. My name is Dr. J. H. Beach.

I once lived in your city. I was in the army, served as Major under McClellan. My name is Barker. I died very suddenly of heart disease, on the New York Central Road, between Syracuse and Rochester.

I passed away from Adrian, Mich. I was a banker there. My death was sudden to me as well as to my friends. Tell my friend, John Bagley, that I was never more alive than I am now. My name is Stone. This is a hard way to make one's self known, isn't it?

I was drowned several years since; was a clerk in the postoffice at Cleveland. My name is Charles Egan. Drowning is an easy death; at least it is an easy way of getting into another life, for, friends, there is no death.

I passed away from earth over three years ago. I was once sent to the senate from my own State, Iowa. My name is E. S. McLoughlin. I was an old man. I tried to what was right while in life, and tried to do what was right in the life I am in. My home was in Primrose, Iowa.

I am anxious to reach friends who are almost inconsolable at my loss. Tell them their loss is my gain. I died in Racine but a little while ago. My disease was cancer of the tongue. I was a great sufferer, and am truly glad that life on your side is over

for me. I did not believe in the return of spirits, but now I know it is true. I cannot often see the material surroundings of my home, but can enter into the mental condition of my family and friends. My name is Thomas Fuller. Tell my dear ones that I still live and will be ready to welcome them when they, too, reach this side.

Notes from Philadelphia.

Mrs. Britten is occupying the rostrum of the First Society for September. The verdict is that she improves her spiritual powers, with her age; her lectures are certainly first-class. There lately came to us a poor stranger, medium, from the west. She was old, weary and alone. She spoke at our conference four weeks ago; as she arose her emotions overcame her so much, that she stood for a while silent, with her lips quivering before us. Then she said:

"Excuse me, friends, but I see the angel-hood all around, exclaiming, 'Welcome, welcome, welcome!' The scene is so unusual that it quite overcomes me." In the afternoon she delivered a lecture on "Peach," which she said was her mission. At the conclusion of her address, she left the hall, apparently overcome with her feelings. This was the last lecture that poor old sister, M. A. Amphlet, ever delivered. In a week after she quietly passed to spirit-life. Her body was respectfully interred, Mrs. Britten delivering the funeral oration.

The First Society, though prosperous, is about to pass under a temporary cloud. Brother Champion, our president, is going to leave us, and has resolved to tender his resignation. In consequence of the ill health of Mrs. Champion, Mr. Champion has concluded, for a while at least, to go to a more tropical climate. He has been such an able and efficient officer, that his loss to the society will be greatly felt. He has endeared himself to every one, and all hope that his absence will, indeed, be very brief.

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ROMANCE AND GENERAL REFORM

125

Truth bears no mask, bows at no Human Shrine, seeks neither place nor applause: She only asks a hearing.

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JOHN C. BURDY, EDITOR AND PUBLISHER

CHICAGO, OCTOBER 9, 1880.

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A Plea for United Effort.

To the Editor of the Religio-Philosophical Journal.

I have just finished reading Mr. S. Bigelow's review of the camp meeting at Lansing of the Spiritualists and Liberalists of Michigan, as published in the RELIGIO-PHILOSOPHICAL JOURNAL of Sept. 18th. To my mind, Mr. Bigelow's reflections are not entirely satisfactory, and while I choose to differ in some of his conclusions, I would not say one word to cause inharmony anywhere. Surely there is inharmony enough now among professed Liberals and Spiritualists, without my seeking to cause more. Joe Cook, the great apostle of sophistry and misrepresentation, declares that if they "let us alone," we, like the Kilkenny cats "will destroy ourselves." I can see good grounds for this assertion. Almost everywhere among the various agitators of liberal and spiritual ideas, do I find a lack of charity and toleration, which should be the absolute rule of every true man and woman. There is too much pettiness and irritability among us to demand the respect of those who differ from us. I do not wonder that Spiritualism is at a low ebb, when I look the field over, and think of the thousand and one bitter feuds and degrading jealousies that crop out everywhere. In Mr. Bigelow's article, I am sorry to say, I find evidences of exclusiveness and intolerance which I cannot endorse.

I am so constituted that if I am blessed with the good things of this world, I want occasionally to invite in my neighbors and share with them. I cannot and will not post over my door the notice, "Only Spiritualists admitted here." Liberals and all others, no matter how hungry, must keep away. If a Liberal or Materialist comes, honestly seeking for the good things I have found, or, even if he thinks he is right and I wrong, and say, "Come brother, let us reason together"—if he comes thus to our house, our meetings, circles or societies, I think charity and an honest, earnest desire to do good, demand that we keep open doors. We should feel that all men are our brothers, and all women our sisters. We should feel kindly towards all, and show by every word, look and action, that spiritualism will and does, lift us above all enmity towards our fellow beings. It seems to me, if we are in rapport with the pure and good in spirit-life, our hearts will be so filled with charity and love, that there will be no room for anything else.

Every society should rejoice in the success and prosperity of every other. Every medium should love and cherish with honest pride and sympathy, every other true medium in the land. Every editor should extend the olive branch and hand of sincere friendship to every other, aiding by every possible means each other to do good. Spiritualists, above all others, should set this good example to their fellow men, and then with some consistency can we say, "We are thankful we are not as others are." Even then it is not best, no matter how thankful we may be, to proclaim it to the world through the newspapers, especially if we desire to do good. Our faces should like that of Moses, fairly glow with the happiness of peace, love, harmony and the blessed communion with the bright pure spirits from the Summer-land.

These thoughts are suggested by reading Mr. Bigelow's "reflections" on the late camp meeting at Lansing. He thinks the meeting a failure in many respects and attributes the cause to bad weather, "change of venue," lack of advertising, etc., but mainly to the fact that it was not exclusively a Spiritualist meeting. He thinks, for some time, on account of this deplorable condition, the society has been struck with death. He says he heard from those who suffer from the bondage of being "unequally yoked" with Liberals, many complaints and predictions that there will never be another meeting of the society, held in the State.

Now, I do not question one word that Mr. Bigelow wrote, but this I will venture, that he could hear those complaints and predictions just as far as anything else that did not make a louder noise, and further, if I wanted an individual or society to die, I could employ no surer means to accomplish this end, than a few doses of such medicine as that. I verily believe with a little help from the newspapers, I could prophecy any individual or society of this kind to death, in a very short time, and Mr. Bigelow must know it. Now, I have been satisfied with this Society just as it is. Spiritualists or Materialists, who cannot work harmoniously together, are not compelled to unite, and both classes, instead of trying to destroy it, should say, "God bless you, brothers and sisters, we are glad to see you at work; we wish there were more like you. This is a glorious fulfillment of that old time prophecy, that the lion and the lamb shall lie down together." If such had let this Society entirely alone, with their predictions, etc., it would have been in a more prosperous condition to-day, and much more good would have been done.

There are too many "dogs in the manger," both Spiritualistic and Materialistic, and I predict, that, unless they get out and go to work, with more charity and broader views, they will be ordered to the rear of the grand army, or the whole work will be blocked, and we all become, in truth, the laughing stock of such royal, theological, laughing hyenas and scoffers as Joe Cook & Co. Why should not those Liberals and Spiritualists, who are willing to work together, do so. Let the disaffected, who must be exclusive, organize, and cease clubbing their neighbors, who desire to work peaceably and harmoniously. If they cannot attend union meetings, without grumbling, let them stay away. In my judgment, if Materialists, so-called, who are honest, desire to come to our meetings, so long as they do it honestly, and with a desire to do good, if they wish to unite their efforts with ours, even though it be but a single soul, we should say welcome, brother, we will try to do you good.

Let us remember, that the thunder of bigotry has always been against a "universal brotherhood of humanity." "Come, let us reason together," should be our motto. All the churches are combining against Spiritualism and free thought—why should not all phases of liberalism combine to meet them? "Gentlemen may cry, peace, peace, but there is no peace. The war is actually begun." In the language of that great pioneer of liberty, Thomas Paine, "These are the times that try men's souls," with the booming cannon of a dying superstition reverberating from every hill top in the land. If there are those in the Spiritualist camp, or the liberal field, who want to crawl into their harmonious shells, for the rest of their mundane lives, who thank God they are not as other men are, who can find no work, and will not fight for truth outside of certain rules and creeds, let us bid them God speed to the rear or front, as it may be, where they can work out their ideas and do what good they can, in their own way, and in accordance with their highest convictions of right and duty. This world is broad enough for all. We should say to all "close communists," "Go thy way in peace."

No longer be stumbling blocks to the good that others may do.

In regard to the camp meeting at Lansing, I was present a part of the time, and am sorry to say, I met some of those who were disposed to grumble and growl whenever anybody had anything to do, whom they could not endorse, as thinking just as they did. This pained me very much. I could but think, if this same spirit of bitterness were manifested before the meeting, among the people where these parties reside, that many would hardly care to go, who would otherwise be present. Mr. Bigelow concedes that Mr. Babcock is honest, and is doing much good. This I regard as the main point. For one, although an enthusiastic Spiritualist, I am in full sympathy with Mr. Babcock's sentiments and work. Mr. Babcock is always perfectly fair towards Spiritualism. He often says, "You claim to have proofs of a future life. I never have received any. If there is a future for me, I would be glad to know it. This world keeps me pretty busy, and I am obliged to adopt the motto of, 'One world at a time,' as I do, although a Spiritualist. Mr. Babcock and his good wife are both speaking earnestly for evidence. He has, to my knowledge, invited one of the best test mediums in the country, Miss Horrigan, of Lansingburg, to spend a week in his family for this very purpose, and during the meeting, both he and his wife had satisfactory sittings with Dr. Blase. I feel sure that, as a result of this "unusual voting," we shall have as earnest, enthusiastic Spiritualists, Mr. Babcock and wife, for whom I have the greatest respect. It may be that in his speeches, as indulges in too much repetition. It's a kind word, fitly spoken, would be a much better way to correct the matter than prolixious grumbling, or proclaiming the evil in a newspaper article. We are all, or should be, soldiers.

We are in the midst of a great war. Truth is making a mighty struggle against the combined hosts of superstition and ignorance. We cannot afford to stand off arms and gaze seaward, toward the beauties of the Summer-land. We have got to meet the enemy. We cannot escape the ordeal, and while we strive for the glorious truths of Spiritualism, let us treat as brothers our friends, the Materialists, and at the same

time, say to them, as well as our Christian neighbors, you, too, may have knowledge of immortality. Let us be brothers. It is time for a "universal brotherhood of humanity." We can never convert our Materialistic friends (and when I say friends I do not mean enemies) by making war on them. We must be consistent enough to meet them half way at least. It was my good fortune to meet at Lansing some of the finest people I have ever known, who were Materialists, and who were anxiously seeking evidence of immortality. I know that all Materialists, so-called, are not annihilations from choice. May I say, "Your philosophy is beautiful; we hope it is true."

The course pursued by Mr. Bigelow must be very discouraging to those who are willing to receive the truth. Some Materialists are as unreasonably bitter towards our beautiful philosophy, as the most bigoted Christians, while others, and I have known many such, say, "Give to us what you have found." I have many letters in my possession from Materialists living in every part of this land, who are hungry for the proofs we have received. They write like this: "I am a Materialist, but not a bigot. I would be so glad to know that Spiritualism is true, but I never had the opportunity to investigate. Can you not direct me to some medium, or tell me how I can get the tests you have received; send me some papers." Hundreds of thousands throughout the land have very little idea of how they must proceed, or what they must do, in order to receive this light. We must remember the press as a rule have tabooed the subject of Spiritualism, the clergy warn the people against it, and our spiritual publications reach but few of the fifty millions in our country. Shall we, in view of all this, post over our doors, "Only Spiritualists admitted here?" Shall we turn the hungry masses away from our doors "empty handed, heavy hearted?" Shall we give them a stone when they ask for bread? Let us, who should be far better than they, be at least as Christ-like as Christians. Materialism is not a horrible nightmare to me. I am a Materialist, and more. So far as I know, all things in the universe are matter. According to Webster, a person can consistently be both a Spiritualist and Materialist. A belief in, or a denial of, immortality, is not a true definition of Materialism proper.

That class of so-called Materialists, who believe that "Death ends all," should invariably be known as annihilations. They have no business with the term Materialist. It is a misnomer, and let us always "give the devil his due." I, although a Spiritualist, am right proud of the name Liberal. I concede to every man the right to his opinion on all subjects, and to promulgate the same by every legitimate means in his power, so long as he does not interfere with the rights of others; yet I am a Spiritualist. I know that I shall live beyond the grave, and that "Death does not end all." E. A. CHAPMAN.

Lowell, Mich., Aug. 26th, 1880.

Christianity—Primitive and Modern.

To the Editor of the Religio-Philosophical Journal:

I have observed that the advocates of "Christian Spiritualism," as a general rule, denounce modern Christianity, or the "Christianity of the church," as they term it, as something very bad, while they extol "primitive Christianity," as taught by Jesus Christ, as a pure and perfect religion.

While I am not Christian, and do not believe that Jesus Christ is an infallible authority in matters of religious faith and practice, I do not sympathize with much that I see in the writings of "Christian Spiritualists," denunciatory of modern Christianity. I believe that modern Christianity, notwithstanding many of its doctrines, which I regard as grave and pernicious errors, has done, and is doing, much good in the world. I admit that in some respects it has departed from the teachings of Jesus, as handed down to us in the New Testament; yet it may be doubted whether these departures are altogether in the wrong direction. If the injunction of Jesus, to take no thought for the future, as to providing the means of subsistence, to give your cloak to him who takes away your coat by a suit at law; to lend to all who would borrow, and to offer no resistance to evil doers, had been strictly obeyed by all Christians, from the advent of Jesus to the present time, can any one believe that the degree of civilization which now prevails throughout Christendom, would have been attained? Are not these injunctions of Jesus "more honored in the breach than in the observance?"

I have never been able to understand what these sticklers for Christian Spiritualism mean, by insisting that modern Christianity is all wrong, while primitive Christianity, as taught by Jesus, is faultless. How does it happen that so good a tree has produced such evil fruit? One of the most difficult conundrums that has been presented to me relating to this subject, I find in the communication of Prof. Buchanan, published in your issue of Aug. 25th. His quote from one of your correspondents is as follows:

"The teachings, spiritual philosophy, moral code and character of Jesus, are the redeeming features of Christianity as a system of religion, but they are entirely thrown in the shade, by the narrow, bigoted dogmatism, irrational theology, and its blind slavery to authority. The fall of man,

redemption through the vicarious sufferings of Christ; a material heaven and hell, a personal God and devil, nine hundred and ninety-nine going down to regions of eternal burning, while but one in one thousand reach the pearly gates, is an outrage and a slander upon common sense and humanity."

He then says, by way of comment:

"These are entirely truthful remarks—if we use the word Christianity in the sense given by the writer, to signify the church, instead of the doctrines of the great medium martyr, the founder of Christianity, whom the church dishonors. But they who insist on the truth of language as well as history, and are not willing that either should be ignored, insist that the religion of Jesus Christ shall be rightly named, regardless of the falsehood of the church."

We have no other information as to what Jesus taught, except the meager account given of his teachings in the four gospels. If there are errors (as is doubtless the case) in these accounts, we have no means of correcting them. We must take them as we find them. Now will Prof. Buchanan please point out wherein the remarks quoted by him, and pronounced "entirely truthful," when applied to modern Christianity, or the Christianity of "the church," are any less truthful, when applied to the teachings of the "founder of Christianity," as handed down to us in the gospels? Is there a single doctrine enumerated in the language he quotes, which is not fairly deducible from the teachings of Jesus, as handed down to us in the New Testament? If there is, will Prof. B. please specify it? J. J. C.

The New York Spiritual Conference.

To the Editor of the Religio-Philosophical Journal:

Some months since you published the "Rules and Regulations of the New York Spiritual Conference" under which, with very little modification, it has held its sessions weekly for more than thirty years. It is probably the oldest meeting organized in the interest of modern Spiritualism in the world, its first session being held at the house of Mr. Charles Partridge, who was then (1842) living in West 16th St. His parlors proving too small for the numbers that wished to attend, the place of meeting was changed to the office of the Spiritual Telegraph, 300 Broadway. These rooms, like the parlors, were soon found too limited to contain the anxious inquirers that were seeking information in regard to the new and startling phenomena that were then beginning to awaken an intense interest in all classes of the community. The Association next removed to Dodworth Hall, a beautiful dancing hall, capable of seating about 600 persons, and located at 800 Broadway. The meetings were held here for several years, and this spacious room was often crowded to overflowing with anxious listeners.

While the meetings of the Conference were held at this hall, the writer has a vivid recollection of listening to the eloquence of such speakers as the Rev. T. L. Harris, Rev. R. P. Ambler, Dr. John F. Gray, Judge J. W. Edmonds, the late lamented Dr. R. T. Hallock, Prof. S. B. Britton, Charles Partridge and many others. Of those mentioned Mr. Partridge is the only one who still attends the meetings of the Conference, but others have come in to take the places of the absent ones, so that there has never been any lack of able speakers to advocate our cause. The loss of Dr. Hallock has, perhaps, been the most severely felt. He was almost always punctual in his place, always ready, clear and logical in argument, happy in the selection of his language, and while he was pugnacious, radical and forcible, was yet so suave and courteous in manner, that he always made fast friends, even of his opponents. Clairvoyants tell us that he is invariably present at our meetings still, and takes as much interest in them as ever.

Perhaps our Association owes its longevity in some measure to the simplicity of its organization, for while multitudes of other societies with more cumbersome and exacting rules and regulations have been formed only to disappear in a short time, and all attempts to destroy this, (and they have been many,) whether made in the interest of orthodoxy, skepticism, or in a spirit of rivalry, have signally failed, and apparently only served to increase its vitality.

One peculiarity of our Association is that

we give our enemies as full and candid a hearing as our friends, only requiring that they confine themselves to the subject of Spiritualism and avoid offensive language and personalities, knowing that the errors they incite can do no harm while the truth is free to combat them.

Some years since a delegation from a Congregational church in this city visited us to inquire whether we would allow them an opportunity to "show us the error of our ways," and try to "bring us to a knowledge of the truth." They were, doubtless very sincere in their belief that we were sowing the seeds of dangerous error among the people and were probably actuated by an selfish desire to do us and the community good. They were received very courteously and allowed the same privileges on our platform as our own speakers. After a short time it became apparent that all the arguments they could bring against us, could be refuted by the mere tyro in Spiritualism, and it was shown them that the Bible they esteemed so highly, contained a record of

numerous spiritual manifestations, similar in character to those witnessed at the present day, and that the whole superstructure of their faith rested upon the story of the resurrection of Jesus, a manifestation that has been duplicated to hundreds of clairvoyants within the past 20 years.

Finding any attempt at argument useless they had recourse to telling us what "Jesus had done for their souls," and recommending him to us. Of course, this had very little influence upon such old sinners as they found at the Conference, and after a few weeks trial they gave it up as a "bad job."

We have always had a greater or less number of Materialists and skeptics among us, and they have availed themselves of the freedom of our platform, to give their views of the phenomena and try to explain them on a "mundane basis." Some of these have been led to abandon their positions and accept the spiritualistic theory. Others are still contending, but none of them have done us any injury, but have served to bring more prominently before the public the startling facts that are within the experience of so many.

The narration of personal experiences has always been a prominent feature in our meetings. A few Sundays since we had a statement from a gentleman from Texas, who was a Confederate General during the war, and according to his own statement, a dealer in "niggers" and a Presbyterian church member! I cannot go into the particulars of the narration which occupied him nearly an hour, and was listened to throughout with the closest attention. The picture he drew of life at the South, both during and since the war—the intense hatred of Union men and the New York Tribune—the terrible proscription for opinion's sake would, if printed as he gave it, make a good Republican campaign document. He stated that he had hated Spiritualism above all things, and only visited a medium in obedience to a promise extorted from him by a friend who was about to die. The visit was made to Mr. Charles H. Foster, while the narrator was in this city on business. The tests were of such an unexpected, overwhelming and astounding character, that he said, "I felt the hair rising on my head!" The result was he became at once a full believer in Spiritualism, but would not have it known for the world in Texas in the neighborhood where he lived, as the judgment was so great that he could not live among them if they found it out!

Lest this article should be found too lengthy, I will only add that our meetings are now held at the Harvard Rooms, in a large and elegantly located hall, at the corner of 5th Avenue and 42d Street, opposite Reservoir Square. The attendance, though small through the summer, is now rapidly increasing, and there is every reason to believe that we shall have large and we hope, profitable meetings during the remainder of the season.

P. E. FARNWORTH, Secretary.

New York, Sept. 1880.

The following is a small portion of the communication from the spirit controlling Mr. Maria M. King, Hammonton, N. J., and is an extract from "Our Homes and our Employments Hereafter," by J. M. Peebles:

Q. If that home corresponds to what we call a house or palace, did you construct it yourself?

A. My house corresponds with what you call a dwelling, with its necessary surroundings. The labor of the hands, directed

Sideros and Its People as Independently Described by Many Psychomancers.

BY PROF. WM. DENTON.

(CONTINUED.)

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ASTRONOMY ON SIDEROS.

Astronomy to the Siderians must have been intensely interesting. The immense and eccentric orbit of their world gave them opportunities for observing the planets such as we never have. There must have been times when the Earth, Mars, Jupiter, Saturn and Uranus were quite near to Sideros and magnificent objects in its sky. The asteroids and satellites of the planets must also at times have been favorably situated for study. The following examination describes an observatory and its operators in Copper City, which was very near the region first described by the psychometers, and near the western boundary between the Japeroians and the Syriocidarians.

"These people made passes through ranges of hills with water. I see where they have brought the water of a river to make a path through a mountain. They are making a road for the electrical engine. The road by the river was too far around.

"There must have been a glacial period here or something like it. The hills are rounded and boulders lie over them and on the sides of the valleys. This is a queer country geologically. There are lava blocks and boulders lying together. On one side of the valley the hills are low and rounded, on the other side there are great craggy mountains. It rains a great deal on the mountains and but little in the valley.

"Those tall spire-like buildings were used as observatories. There are telescopes in them, but they are small. The magnified image is thrown upon a plate of glass, so that the observer can look down upon it. The astronomers are mapping a globe as it turns, a little at a time. One is a chief and another takes it down. (These are yellow people). They have a theory that the sun is getting colder. It seems to be almost a certainty in their minds. They have made observations to satisfy themselves for a long time. They use an elevator, with a car like a double swing, for going to the top. I think this must be the town I have been in so often.

"I think the sun is of a deeper yellow than now. The horizon has a yellow ring all round, but less in what I call the north. The light here would injure our eyes.

"The observatory is 200 feet high. They could have no such gales as we have or it would blow down. They had very exact instruments and took all the time necessary to do things well. They had clock-work to keep the instrument on a star. It is very small, but does its work well."

Can you look through it?

"No, when I try, I come back to the earth. They are watching some planet that has an orbit nearly circular. There are long periods when they do not see it. It seems to be a large planet, as large as Saturn, but it has no ring. I can see by the map that they know where the mountains are. There is one moon attached to it; I do not know how many more. The drawing of the planet is about a foot across; it is on a table under the telescope."

"I see now a map that is completed; it is slightly flattened at the poles. It has a great deal of land—half land. They have only one hemisphere. I get the impression of three moons. The observatory is in one of those gardens I described before.

"This astronomer dresses in a long gown. He is old, but very erect. He has very large percepivea. He has a large forehead and his head is high near the centre. He looks much like a Caucasian; he is only slightly yellow. His steps are slow, but his mind is quick. One man puts a cap on a continent that is not there, and he corrects him. They have been up all the long night. That planet makes a revolution in less than a night. If it is Jupiter they are beyond it; it will soon be between them and the sun. They have one hemisphere well mapped. One part of the continent is spoiled; there must have been clouds over it. He has trouble to get the high mountain ranges right, owing to the clouds. They have made several maps of the same planet, and he is comparing them one with another.

"I obtain a strong impression of spirit-intercourse from this man. The people pay more attention to scientific men than they do to any other class. This man often talks to the people. Some persons are trying to make difficulty among the people. They are opposed to him. They want a different form of government. They have, however, very little government. There is very little crime committed; murder is extremely rare. The low, Arab-like people are the most vicious. They are treacherous and revengeful.

"I get an impression of a spirit being there with him, after the man went away. It was not unusual.

"A handsome old woman comes up; it must be his wife. She playfully pushes him to the elevator. She pulls the curtain down. They can take the whole top off; sometimes they do and shut things up. The person that goes up and down in the elevator controls it. She touches the spring two or three times and goes down very fast. He is timid. There seems to be an elastic substance at the bottom; the case bounds up, it goes so fast. Several persons in the stair case are waiting for them. They are very musical talkers. There is very little sickness among them; they have learned how to take care of themselves. This man and his wife are lively as children. He is good-natured and would let a man talk to him for an hour; she is energetic and gets him through the crowd in a short time.

"He has a son that is clerk in some of the public buildings, perhaps he is Secretary of State, or something of that kind. He considers the examination of the stars a poor business. He is misanthropic like his mother. Most of the people seem to be materialists. These people live in a nice house near the observatory. They do not cook in it. That is done in the neighborhood. His wife is a good magnetic healer. That seems to be her principal business. I can get at their ideas. He complains of being tired; the son says he ought to be, to pay him for sitting up all night.

"The books here are oval and bound together in one place only.

"That elevator was run by electricity and the control was in the car, so that persons in it could stop it instantly and even go back again before they reached the bottom. These people used a great deal of asphaltum."

SPIRITUALISM ON SIDEROS.

The next examination is a very interesting one, referring as it does to a subject that interests almost every one. A dog cares nothing about to-morrow, and the lowest savage may care nothing about a future condition of existence; but nearly all persons as high in the scale of being as a Frenchman, do. We have among us, indeed, some thinkers who say "one world at a time," but they might as well say one day at a time and refuse to take any thought for to-morrow.

The city to which he refers in this examination is Spirit City. It was a port on the Mediterranean Sea,

about 75 miles from its northwestern extremity on the northern side. It was frequently visited by the psychometer and its people described long before we knew where it was located. Spirit City was the centre of a great manufacturing district and its people were unusually intelligent.

"I am at that city where I have frequently been. There is a high hill with a smooth road, down which people go in carriages at a very rapid rate and up by an elevator. There are flying machines here by which people can go for short distances. They are attached to the person. By running and jumping off heights they can go a good way. It is only the more reckless who attempt it. I saw one man who was killed by it. The people make many experiments in flying, but are not very successful.

"The people in this section are very progressive. They are not pure yellow; there is a mixture of what I call the Arab element. The people have boats that go entirely under water, when they desire it.

"Among the better classes there is quite an idea of Spiritualism; the faith in it increases as they progress. They have been a nation of materialists for a long time. They have many statues of persons that they admire, but I see nothing that they worship. There are people on this globe that do worship, however; they are a brown people living at a long distance to the northeast. They worship no visible idol, but they have priests. They are civilized and have splendid buildings. They are not as good looking people as the others."

This examination was made before the psychometer knew of the existence of the Caucasian race on Sideros. The brown people to whom he refers were allied to the barbarous tribes that lived on the head waters of the large river that flowed through River Lake.

"I see now a place into which the first people go. There is a dim light and they make no noise. It is light enough for me to see the room and their faces. They have delightful music here, but I can see nothing that it comes from. It is superior to anything I ever heard on our own world.

"A light starts from the floor and a man appears; he is of a remarkably fine appearance; he comes forward; there is a light behind him. He is dressed as the other men are. He speaks in a musical voice. Now his voice begins to fade, his voice gets fainter and I see him no more.

"Now, I see a young girl who floats above the floor all round; her eyes are closed and she seems unconscious. She is 15 or 20 feet from the ground. When she comes down, there are flowers all around her; I cannot see where they come from. They look like violets and are fragrant. This was in the night, but it was light enough for any one to be seen and recognized.

"The seats in this building are raised like those of an amphitheatre. Now a woman comes out in the same way; there is a light behind her. Her face shows very plain. She holds a wreath of flowers in her hand. There is a bar of flowers across the wreath that has some meaning.

"When these people cheer, they give a kind of whistle. She disappears instantly when they do that. The light grows larger and stronger and she comes out again. She turns round slowly, so that everybody can see her. The young girl (that is the medium) is unconscious all the time that this goes on; she is lying on a kind of bench. Everything is in plain sight.

"The woman has a little boy with her now and a circle of children form around them. They sing delightfully. Their backs are toward the centre. Those on the side farthest from the girl disappear first and the lady alone is left. The children come out again, float above the floor and sing sweetly. As they rise they form a spiral and disappear. The lady is left alone; the light becomes faint, so that she can hardly be seen.

"The light is now very bright, everything can be seen almost as plain as day. They turn on the lights full blaze and it hardly increases the light, and still she remains. They know her very well. She says my people very often."

He means, of course, in words of their language that has that significance in ours.

"She uses a word that sounds like Para or Tara, that I think means life. She spoke for 20 minutes after the children left.

"When she leaves, the people commence to go out. An old man stops them and speaks. The girl becomes conscious and they carry her off. The people pick up the flowers. The old man is, I think, president of the country. These people control a large country. Many cities centre here. Many of the men who were present, were senators. How they whistle and make a rattling noise with the tongue! The president acknowledges that he had been an unbeliever. He makes them laugh by some reference to the flying machines.

"They had tried many times to have this done in public before they got anything. This girl was mobbed once. Once they met and the crowd outside kept up such a noise that the advance was a failure. They met again with an audience of about 120 and succeeded, and then with more and more. It was almost public at last, but invitations were given out."

MASKED BALL.

Another examination of the same specimen:

"These people have peculiar meetings and balls in this little theatre. The seats are all removed, except around the side. Men come in dressed as animals; they are operated by mechanical arrangements. Most of them seem to be imaginary. One giant has snakes all around his head, hissing and squirming; there is an ordinary man inside who guides the movements. This seems to be a kind of masquerade ball, but, there are so many hideous things, it looks very strange.

"After some time the machines are set on one side and the men and women meet together. Some of them have strange dresses on. There are many kinds of magical instruments here. The people form a great ring they swing out, step up together again and then retreat so as to form a figure like a flower, expanding and closing. It requires long practice. They make stars and flowers of various kinds, keeping time to music. Now, they divide and form into two flowers and then four, and then subdivide into little parties and rest awhile. There are many old men here, but even they are active. The old president is here and is quite jolly. He only dances for a short time. The medium is here; she is generally in the centre with two or three others.

"Machines come in that are spread out for lunch-tables; there are many of them. They seem to go around of themselves; I cannot see how they are guided. One stopped; they took it out of the way very rapidly. It commences to hiss and they are afraid of it. A young man runs up and pulls out a nob and gas escapes. The people return. A box near the floor contains the machinery.

"The machines came in and went around and the first stopped near where it came in and the rest in their places.

"There is a great deal of fruit here, that comes from an island in the sea. After the supper the dance goes on again. The dancers form in a crescent, make oval figures, and then pass through each other, when all seems to be in confusion till they reform.

"One man is dressed like a great cat; he is a good dancer. His face is seen, however. He has feathers instead of hair. He seems to admire the girl medium. I do not

like him. She receives much attention. She is beautiful, and is healthy and lively. She lives in a community. Her father is a very intellectual man; her mother is dead. Her father speaks a good deal in public and is, I think, a senator. He tried to prevent her practicing as a medium, but he does not object now.

"There are several good mediums in the city; one is a young man. The Spiritualists do not form factions here. There is no enmity between mediums. Meetings are held here every ten days.

"This building is a temple, out of the crowded part of the city, erected by the people of fifteen or twenty communities.

"There are photographic papers here; the picture of the girl is in a good many of them. What was done the other night is considered quite a wonder. The capitol building is going to be fitted up for a spiritual meeting, where many mediums will be brought together.

[To be continued.]

Communication from Nebraska.

To the Editor of the Religio-Philosophical Journal:

From the plains of Nebraska, I send you greeting. The beautiful rolling prairies of the south-western portion of this young State, are being rapidly brought into cultivation, and the dwellings, groves and orchards of the thrifty settlers, dot the country in every direction. With a soil whose fertility is unsurpassed, a plentiful supply of water (droughts no more frequent than in Illinois), timber in moderate supply, coal just being discovered, a salubrious climate, railroad facilities to the East and to the West, and an active, energetic, intelligent and moral people, South-western Nebraska has a bright future before her.

At present, the lot of your correspondent is cast among these people of Salem, Richardson Co., where I am engaged as principal of the graded schools. The schoolhouse is the largest and finest looking building in the place—a good one. The schools are liberally sustained, well patronized, and will compare favorably with any in the East. The population is mostly composed of people from Wisconsin, Iowa, Illinois, Indiana, Ohio and Missouri, though there are some from the New England and Middle States. Three churches are here, each vying with the other in the effort to get the greatest number of communicants, and so serve God, and save souls. As heretofore, and always, your correspondent is doing his best to serve man, believing with Franklin, that the most acceptable services to God is that which most benefits man, and realizing further that souls are saved only by such a harmonious development of their powers as shall lead them to choose right conduct rather than blood, to enable them to escape the consequences of sin. No "God is not mocked," even by the "rascious atomism" myth! Contradictions occur nowhere in all the universe. Effect, regularly, unceasingly and very patiently, follows cause. Through the beneficence which gives pain for every infraction, man will at length, far off it may be, learn that to be impelled by love and guided by wisdom, will alone bring—not *absolution* from the effect of past infractions, but *satisfaction* from the effects of future infractions, simply and solely by ceasing them.

Everywhere that my journeys take me, I find a growing spirit of inquiry and consequent liberality on the part of the people. Under the moving influence of the age, the churches, too, are growing more spiritual, and in response to the demand, the pulpit is slowly supplying the laity, with a more refined and nutritious element for the spirit, than creeds, ceremonies and dogmatical doctrines. Here and there, "the true," is one who still clings to the "blood and thunder," the "fire and the water," and all the "forms," but he is left more and more to wonder why the number of his communicants diminishes rather than increases, and why his prayers (?) are unheard or unanswered. The principle of progression, however, is ever active in its divine beneficence, whether men perceive and acknowledge it or not. In the material universe, it is now believed by many, and the greatest scientists of the age are beholding its beauty and advocating its truth. It is no less active in the spiritual universe and (under its action) the day is not far distant (to some it has already dawned), when the popular worship of our time shall be seen to be as gross, relatively speaking, as we now regard that of Abraham's time, to have been when the "savory smell" of roasting lamb, blood, and entrails, was fondly (shall I say thoroughly) believed to propitiate the favor, or satisfy the anger of an offended deity (!). So man climbs the infinite heights of eternity. This era of our planet's progress finds him here just developed into youthhood. Let this youth not adopt a scolding tone, nor a harshly overbearing demeanor toward his infancy, he proudly saying, "I am older than thou art." Let him rather remember that infancy was an inevitable prerequisite of youth, and let him wisely prepare for that glorious manhood which universal progression shall bring to all earth's children in the golden future.

Coming west, as I did, under direction from higher spheres, I shall gladly report from time to time through the JOURNAL. I cannot refrain from giving, in this connection, an extract from a letter from my companion, Sarah A. Cook, in Illinois. She says:

"The Religio-Philosophical JOURNAL comes now every Saturday evening. It is like the returning of a dear friend after a week's absence; and I gladly unfold it and look over the numerous headings of articles from well-known writers. I settle down to read that one on first page, from the pen of Mrs. Britton. It seems to me her remarks upon Christian Spiritualism are the best, if not the most logical, of any of the late articles on this subject, because they are free from the flinging of sharp words towards any one, although I find something to admire in all, especially in the articles of J. R. Richardson, Henry Kidder, and others of like worth. Perhaps, after awhile, we shall have something about 'Christian Integrity,' or the 'Justification by Works,' or 'Where and When Should a Religious Life Commence?' It seems to me these subjects would be to us like teachers to children, whom we ever have with us and whom we ever find ready to receive knowledge when given in the right way.

"These criticisms, which have of late been current through the JOURNAL, may give pleasure to a few combative minds, and may do good to many who like discussion; yet I think they should be free from angry thoughts towards each other, or else they will lose their proper influence. For it is said (am I right?) 'Whom the gods condemn, they first make mad.' If this be not quoted rightly, I will call it my own, for it seems true, anyway.

"I find J. H. Mendenhall a pretty close critic. He certainly deserves credit for his love of truth, and advocacy of the principles of spirit-communication.

"I think a rational Spiritualist is the rarest of the age. There are so many subjects diverging from a spiritual standpoint, that we are too often running off and losing sight of our corner-stone—building too many air-castles which will soon be blown away.

"But, then, man will eventually rise when he is willing to take up those living stones of truth, justice, and mercy, and bring them to this altar, the head. Then will we see a temple whose foundation is goodness; whose builder and maker is God—in man, not out of him."

C. W. COOK.

An Honest Conjurer.

Conjurors of the first order must be men of very keen apprehension, and of more than ordinary quickness, foresight and judgment. Therefore is their honest evidence of more than usual importance; as in the case, for instance, of Professor Jacobs, the *faulx* principles of prestidigitation in France, as M. Bellachini is in Germany. Both these gentlemen have given their adhesion to the fact that Spiritualism is above their art.

Spontaneous Manifestations Previous to the Advent of Modern Spiritualism.

BY J. G. JACKSON.

To the Editor of the Religio-Philosophical Journal:

You will remember publishing some weeks since, a short article, "The Departure of Two Loving Spirits," which was related to me in confidence by a friend of many years standing, and for whose truthfulness I can fully vouch. I had yesterday a further conversation with this somewhat robust friend, and was favored with a statement of other experiences had by him years previous to the initial phenomena occurring at Hydeville:

In the introductory remarks to the former account, it was explained that my friend is not publicly known as a Spiritualist, but appears to be a natural or spontaneous seer. As a business man of the world he is not one of the "goodies-goodies" sort, for whom religious people, so considered, would anticipate special spiritual gifts. Related for a sample case, therefore, it illustrates all the better what students of spiritual philosophy have long observed that the aptitude, so to speak, for such gifts, is more constitutional than dependent upon any kind of miraculous favoritism. My friend's experiences have also satisfied him of the interesting fact, that any kind of intemperance or transgression of the laws of health, whereby the tone and purity of the system becomes impaired, lessens the capacity to receive spiritual impressions or to perceive spiritual beings.

But to the narrative: While seated alone, under considerable trouble of mind occasioned by untoward circumstances—not needful here to relate—a former tutor of his (a prominent instructor of Philadelphia for some years deceased) made his appearance, advancing from the street through the closed front door, he, proceeded to open a conversation. They talked together for about two hours, not by word of mouth, but by that more perfect speech that spirits so well know. The visitor stated that he came at the request of my friend's mother, to encourage him in his perplexities, and that the person whose conduct was such an affliction to him, would trouble him no more, which proved to be correct. The spirit went on to foretell other occurrences of important personal interest to our friend, the complete fulfillment of which took place two and a half years thereafter.

When asked why his mother did not herself come, an satisfactory explanation was given, and the statement made that she chose him as a messenger, because her son, having confidence in his old tutor while in prison, would the more readily confide in him then. My friend further stated that the

Woman and the Household.

BY HENRY M. POOLE.
Metuchen, New Jersey.

The out-worn site, the old abuse,
The plow'd transparent grown,
The good held captive to the use—
Of wrong alone—

These wait their doom; from that great law
Which made the past time serve to-day,
And freer life the world shall draw
From their decay.

Oh! backward looking son of time!—
The new is old, the old is new,
The cycle of a change comes—
Still sweeping through—

Yet, not the less for it or thou,
The eternal step of Progress beats
To that great anthem, calm and slow
Which God repeats.

[Whistler.]

The birth of a princess, heir to the haughty throne of Spain, has stirred the hearts of its 17,000,000 inhabitants and also of those who people its islands and dependencies. The babe is a granddaughter of Christina, the fourth wife of Ferdinand VII., who after the battle of Leipzig in 1813 was restored to his heritage when the armies of England forced Joseph Bonaparte to leave the Peninsula. Some years afterward the king married for his last wife a young daughter of the king of Naples, and was finally made happy by seeing his wife become the mother of two children, who nominally were called his own. These girls were the first and only children in the royal household.

No worse monarch ever cursed a nation than this same Ferdinand. It was his mother who uttered the famous phrase that "he had the head of a mule and the heart of a tiger." On his return from exile he resumed a life of profligacy. The Spanish court presented for his ratification a constitution somewhat democratic and reformatory in character; but in vain. Twelve millions of peasant unintelligent and priest-ridden, clamored for absolute and irresponsible kingship; they demanded despotism as in the good old days. It is difficult to credit the besotted blindness of that generation, but all historians agree to the fact.

Their degradation was the result and the delight of the minions of the Holy Catholic Church. Civil ecclesiastical liberty was fettered and the captives danced hideously in their chains. O Religion!—what crimes have been committed in thy name! The Inquisition was revived; old feudal privileges were restored; liberals were arrested and executed for their opinions, cruelty, superstition and bloodshed riot at the beck of an absolute ruler and depraved church.

Christina, the young queen, was only less corrupt than Ferdinand. Before his death she secured a decree transmitting the succession to females as well as males, in order that her daughter Isabella might ascend the throne and exclude the younger brother of the king, Don Carlos, who was heir presumptive under the old Salic law. Then he was induced, as a matter of policy, to give a reluctant consent to a constitution as amended by the Liberal party. They, regarding Don Carlos with dread as the representative of religious fanaticism, recognized the claims of the infant Isabella, now known as the ex-queen of Spain.

At three years of age she was presented to the court, who swore allegiance, and a scene of barbaric splendor followed, which is quoted yet in Madrid as something most princely and grand. Ferdinand soon passed to the world where the soul nakedly confronts its deeds, an object of loathing and infamy. Followers and relatives quarreled over their spoils while he drew his last breath. The voluptuous Christina became regent; the Carlists fought for their leader, bloodshed followed; cities were sacked and the country devastated. The nation groaned in its misery, but hugged still closer in its blindness, so-called religion and the kingly power which sapped the very essence of its strength and poisoned the fountains of life. Education became obsolete; industries languished—but churches flourished and priests fattened on their spoils.

During these years Isabella was growing up worthy of her base ancestry. At the age of sixteen, a coarse and wilful girl, her mother endeavored to coerce her into a marriage with an imbecile and repulsive cousin, Francisco. A long time the poor child resisted. Historians relate that finally Christina and one of her ministers spent a night in her room trying tears, bribes, flattery and threats, before she consented to that outrage which they termed a sacrament. Sullenly she yielded. It is no wonder, with such hereditary traits and as the victim of such deadly wrongs, that, in after life, she threw off all semblance of decency, and became even more corrupt than her mother. Whosoever marriage is indissoluble, virtue may grow to be a mockery; the most sacred of all relations may become the bitterest. With no legal redress from a miserable yoke, together, human nature will seek lawless remedies.

Isabella grew more reckless and repulsive with years. Coarse in person and low in taste, she became a by-word even in that capital where vice goes unchecked. She is the natural result of her ancestry, her surroundings, her religion, and the habits of her race. Yet has she some noble and redeeming qualities—kind and affable to her inferiors, generous to the poor, warm in her attachments, a devoted mother, the common people of Madrid regard her with warm affection. In spite of this, excesses and extravagances hastened her downfall. In the year 1868, after riot and revolution, the queen was deposed, and two years later her second child, and eldest son, Alfonso XII., was declared king after she had abdicated in his favor. The child of thirteen became the nominal ruler, but not peacefully. There is no rest for that country till the illumination of reason and spiritual life shall dispel the malignant fog arising from bigotry and ignorance. Amadeus, the second son of Victor Emmanuel of Italy, was king for a brief season, but he and his wife fled the country in disgust. Then the republic had its premature and short-lived day; but since 1875, Alfonso has been seated on the unstable throne.

Alfonso's first marriage with his sweet and gentle cousin, Mercedes, is a matter of romantic history. A love as true and sweet as blossoms the humble cottage, threw its bright but beauteous light over the palace for a few short months, and then poor Mercedes was gathered to her fathers. Their affection was the one sunbeam which has penetrated the gloom of jealousy and passion that envelop the barbaric palaces of the nation. In a few brief months it hopelessly faded away. The young king yielded to motives of policy, and soon after married the Austrian princess, Christina, who has recently become mother of the future queen of Spain. Perhaps! The handwriting

is on the wall of her fortresses; the knell of monarchies has been rung. Yet a little grace, for the people have been kept as infants. Impoverished hidalgos, eloquent orators, beautiful gitans, old men and women of all ranks, must abandon the arena of the bull-fight, and address themselves to peaceful and orderly industries. The universal movement of progress allows no rest; even the grip of the Holy Catholic Church must be relaxed. Social forces are at work under the surface; the volcano seethes and smokes. Under an almost tropical sky storms may arise without warning and overturn the growth of centuries in a single night. That country which now its beatness under the rule of the Arabs, which boldly sent her seamen to discover a New World beyond untraversed seas; whose magnet is gold and pole-star power—whose pride and intolerance is only matched by its beauty and fertility—even that land must hear and obey the laws that govern the progress of all races, and reluctantly wheel into rank and march waywardly onward. The little princess, to whose birth representatives of every nation were summoned, in honor of whom congratulations flew over the wires from the uttermost parts of the earth, whose little form, weighted down by costly laces and gems, was borne on a golden salver by her proud father to be seen by the august crowd; in whose baby fist seems clutched the destinies of millions of human beings; even she is the child of a Divine ordering which will yet destroy the throne of earth's proudest nation, Spain! The times of the stately stepping-forth are numbered! Uncounted ages of superstition and oppression have poured in torrents of blood down the beautiful hills and turned thy smiling, vine-clad valleys into seas of crimson gore! The hour of the people is near at hand, and the little princess, Mercedes, is one of the elements to work out thy destiny.

Thoughts Concerning Jesus of Nazareth and Primitive Christianity.

BY S. D. MAY.

This Spiritual Dispensation, now in its fourth decade, and prevalent over the civilized world, has been called by some the era of demonstration and by others the era of illustration. I think it may be regarded as both, since from the Spirit-world, whence come the demonstrations of spirit power and spirit presence, there come also from individualized intelligences dwelling therein, the teaching and the philosophy which renders the great movement intelligible, and which places it within the grasp of our common comprehension; and therefore, what has so long been claimed for Spiritualism, may be repeated here, to-wit: That it furnishes the key to the solution of all ancient mysteries, of all Bibles and their so-called miracles, and of all the multifrom relations of the world, and relegates them to a common spiritual origin.

I have been led to these reflections from noticing in the JOURNAL of the 21st ult., a brief communication from our learned brother, James M. Peebles, in which, after reciting the derogatory epithets which some Spiritualists, he tells us, have applied to the illustrious personage whose name heads this article, he proceeds to put the following question to medium:

"1. Have you, while in a clairvoyant condition, dependent or independent, seen 'him' whom you have reason to believe was Jesus of Nazareth, crucified upon Calvary?

"2. Have any of your controlling spirit guides, or their associating spirit friends, seen the Jesus of Nazareth mentioned in the New Testament? Please to solicit replies from them and report the gist of the same to me.

"3. Have your entrancing spirit-teachers in the heavenly life, seen or conversed with angels or high orders of intelligences, who declare that they have seen Jesus, the central figure of the four gospels?"

It is certainly an anomalous feature of the times, that in this the nineteenth century of Christianity, serious inquiries should be thus instituted in regard to its founder. That there should have been, anterior to the coming of modern Spiritualism, skeptics and infidels, so-called, of the Hume, Gibbon and Paley school, was but natural; and when it is remembered that for more than fifteen centuries, there had been no well defined and well authenticated instances of spiritual manifestations analogous to those recorded in the New Testament, or to those with which we are so familiar to day, and that during all that period the world had no philosophy that could explain them, the wonder should not be that there were skeptics of the above named school, but that their number was in truth so small.

Long before the advent of modern Spiritualism, Simon Greenleaf, a learned writer on the Law of Evidence, in our country, published a work designed to prove that the evidences of Christianity as recorded in the New Testament, are, according to the received rules of legal interpretation, entitled to credence and acceptance. In addition to this, more than twenty years after Spiritualism came, Bro. Peebles himself published a learned work entitled, "Jesus Myth, Man, or God?" And still later, came the larger and more exhaustive work, "Identity of Primitive Christianity and Modern Spiritualism" by the ingenious and talented Dr. Crowell. All this array of learning, with the light which Spiritualism, by implication and construction, has shed upon the subject, might, it would seem, ere this have settled the question of the existence in the Spirit-world of the personage known on earth as Jesus of Nazareth.

The great body of Spiritualists, those at least of advanced thought and liberal ideas, have agreed with wonderful unanimity, I think, to regard "the gentle Nazarene" as one of the innumerable saviors and avatars, whom Father God and Mother Nature, through the nurturing influences of the Spirit-world, are ever and anon "providentially raising up" (to use the old expression) to assist poor benighted humanity in its struggles, temporal and spiritual, for a better and a higher life. Whilst, therefore, the body of Spiritualists might feel no especial interest in Bro. Peebles' inquiry, there are possibly vast numbers of those outside of Spiritualism, who might become deeply interested in the subject, provided the investigation were prosecuted in the right spirit, and in the right direction. More than twenty years ago I corresponded with the late Judge Edwards, of New York, on the subject of Spiritualism. In one of his letters he has occasion to say, among other things, "If a man investigate Spiritualism as a science, he will be aided by scientific spirits; if he examine it in its philosophical aspects, he will draw around him those who, in life, were known as philosophers, or should be interested in the subject upon its spiritual plane, he will be surrounded by his relatives and friends." Might not the noble and reverent have added with equal propriety, "If a man investigate Spiritualism as a science, he will be aided by scientific spirits; if he examine it in its philosophical aspects, he will draw around him those who, in life, were known as philosophers, or should be interested in the subject upon its spiritual plane, he will be surrounded by his relatives and friends."

Might not the noble and reverent have added with equal propriety, "If a man investigate

spiritualism upon its religious plane, he will be aided by religious spirits."

Suppose Brother Peebles' inquiries were earnestly and intelligently set on foot, and mediums of high character and standing all over the world were requested to assist in invoking from the Spirit-world, the information desired for this high quest—does any one suppose that Channing, Parker and Pierpont, would fail to respond, and that in spirit life they still remain ignorant in regard to him in whom they were so deeply interested while on earth? Or that the Weleys and Whitefield have learned nothing yet of their Lord and Master whom they so reverently worshipped on earth, or that Cromer, Ridley and Latimer, if properly invoked, would not tell the whole story of him for whose cause they suffered a martyr's death at the stake? The point I wish to make is briefly this, and I will have done. If, from a large number of mediums resident in different parts of the world, unknown to each other, and between whom, therefore, there could be no collusion, if I say, from such medium there could go up to Brother Peebles a great number of reports responsive to his inquiries—all substantially in harmony with, and corroborative of, each other, and all confirming the spiritualistic theory, as doubtless they would, that Jesus is neither God, nor the only son of God, but only an exalted spirit in spirit life; our Elder Brother there, as he was once regarded by the early Christians here—if such be the issue of the inquiry, and the same were published to the world under the proper auspices and testimonials, the undertaking might justly be regarded as the most unique and original ever set on foot by man.

The unsuccessful search for Sir John Franklin through hyperborean regions, was at the expense of much time, money and life. Brother Peebles' search can be prosecuted through the Summerland without money and without price.

In my next I shall give a communication from the band of spirits who control John F. South, of Bowling Green, Ky. It was written last spring, in answer to the following question: "Is there such a spirit in the Spirit-world as Jesus Christ, and how are we to understand his relationship to the Divine?"

Woodbury, Ky., Sept. 1880.

Magazines for October not Before Mentioned

Electric Magazine. (E. R. Pelet, New York.) Contents: Hours in a Library; Pleasant Life in Bengal; Letters to and from Hans Christian Andersen; A Scandalous Romance; A Reindeer Ride through Lapland; Fiction, Fair and Foul; The Carver and the Caliph; Jelly-Fishes; Central Asia; Thoughts in a City Church; White Wings; Minutes; Romance of "Literary Discovery"; In Memoriam; The Blackbird; Instances of Longevity; Bitter-Sweet; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. The Frontispiece is a steel plate engraving marine view entitled "Robbins' Steer Light, New York Harbor."

The Phrenological Journal. (Fowler & Wells, New York.) Contents: Sojourner Truth; Notes on the Psychology and Pathology of the Brain; Studies in Comparative Phrenology; The Literati of Concord; James B. Weaver; Intellect as a means of obtaining our faults; Inside and Out; O. S. Fowler to the patrons of the Phrenological Journal; A Weather-Guide for the people; Beer and Bread; Henry S. Tanner, M. D.; The Value of Health and Life; The Young Chemist's Revelations; Notes in Science, etc.; Editorial Items; Answers to Correspondents; What they Say; Personal.

Professor Fowler has associated himself with the publishers of this magazine and the firm will be known hereafter as Fowler & Wells, successors to Wells & Co.

St. Nicholas. (Frost & Co., New York.) Contents: Frontispiece—A' Ahoy, Iads! Ahoy! Hap; The Lantern Fly; Robin, Good-bye; A Tired Mother; Ludovick's Rocks; A Tragedy; Jack and Jill; Naughty Kitten; Lily Chapel; Day-Dreams; The Naughtiest Day of My Life; The Major's Big-Talk Stories; Zack's Excursion Trip; in the Orchard; Some Man-Eaters; The Stove and the Thermometer; Charity Carter's Picnic; Slumber-Land; The Cat's-meat Man of London; The Alphabet in Council; How to Save Time; Discussing the Crops; The House with the Lace Front; The Little Violinist; The Fairport Nine; Washing Dolly's Clothes; For Very Little Folk; Jack-in-the-Pulpit; The Letter-Box; The Riddle-Box. The illustrations are appropriate and interesting.

This number completes the seventh volume of the magazine. And by the way, the publishers announce that the increased size and number of the pages in this volume make necessary the binding of it in two parts, each containing the monthly issues for half a year.

The Medical Tribune. (Alex. Wilder, M. D., F. A. S., and Robert A. Gunn, M. D., New York.) Contents: Dr. Tannen's Part; A Diabetic Study; Comments on Dr. Whittle's case of Pancreal Fever; Is Specific Medication a Fallacy? Magnetism; Spirit of the Press; The Effect of Fasting on the Pathological Condition of the Blood; Eclectic medicine in Illinois; Rhus Aromatic; Is Insanity on the Increase? New Publications.

Andrew's Bazaar. (W. B. Andrews, New York.) A Fashion magazine containing the latest styles and a great many fashion cuts, which add to the interest and beauty of the number besides good reading matter.

The Ladies' Floral Cabinet. (Adams and Blashfield, New York City.) This monthly is devoted to the ladies, and contains articles upon Household Art, Flowers and Home Literature.

Golden Days. (James E. Iverson, Philadelphia.) This magazine is published weekly for boys and girls and filled with interesting and thrilling stories.

Andrew's American Queen. (W. B. Andrews, New York City.) A Society Journal published weekly and containing items from the principal cities in America and Europe.

Psychische Studien. (Oswald Muñiz, Leipzig, Germany.) A Magazine devoted to the Spiritual Philosophy, and has able writers and contributors.

THE INFLUENCE OF CHRISTIANITY ON CIVILIZATION

BY R. Y. THEDREW.

In the pamphlet of about one hundred pages the author has embodied a large number of facts obtained from a long, extensive and severe course of research, and the result of his labors is a book which is of great value on many points.

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JOHN C. BUNDY, - - - Editor.
J. B. FRANCIS, - - - Associate Editor

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Atomic Collision as a Cause of Consciousness.

Prof. Payton Spence contributes to the *Journal of Speculative Philosophy* an article entitled "A New Theory of Consciousness," the aim of which is to prove that consciousness, mind or soul, is a state of matter, viz., the state into which atoms of matter are thrown by collision with each other. This conclusion is sought to be reached by a chain of reason purely deductive, and ingenious enough to deserve the admiration of the school-men of the Middle Ages. The writer does not stop once to ask whether in all instances, where, if anywhere, a "collision of atoms" might be supposed to occur, as, for instance, in a railway collision or an explosion of nitro-glycerine; there the phenomena of consciousness are generated or "knocked into being." Such an inductive query would be utterly irrelevant and irrelevant toward a deductive philosopher; yet, to the ordinary inductive reasoner, it would seem that the first condition to the inauguration and continuance of consciousness, is the careful avoidance of atomic collision, if atomic or molecular collision of particles stands in any relation of simultaneously whatever with mechanical collision of bodies as wholes. Fortunately for Mr. Spence's theory, however, this is not true.

What he calls atomic collision would stand closely associated with the phenomena of chemical change, of combustion, crystallization, attraction, cohesion, integration, assimilation, digestion, nutrition, fertilization, fecundation, growth, differentiation, senescence and the like, in short, just where we would expect consciousness to trace its faint and first beginnings. For the molecular action of particles, often and indeed probably always, requires for its greatest activity a complete cessation of all motion of matter in mass, as in the familiar phenomena of crystallization, digestion, nutrition, etc.

Mr. Spence's argument may be summarized thus:

In the evolution of Nature, there must have been a time when consciousness began. (This we think would be denied by every Idealist from Plato through Berkeley and Kant to Hegel, but for the sake of the argument we give Prof. Spence his starting point).

Science, says Spence, neither explains how the unconscious can become conscious, nor how the two can be the same, and hence science has no origin or genesis for consciousness.

This we think is true.

Science, says Spence again, has groped thus blindly because it has "limited consciousness" to that phase of it which is associated with animal life, regardless of the necessary inference that the appearance in connection with the animal organization could have been possible only because of its pre-existence in some other disguised form, under the name of unconsciousness, in vegetable and in inorganic matter, in the same manner that light may be said to exist in the invisible rays of the solar spectrum.

We can see how the fancy that things having no animal life may have consciousness, in short, that trees, rocks and clouds can think, feel and love, may be useful to a poet, and we remember that this fancy was a favorite one with the late Wm. C. Bryant, but we do not see how it can eke out an argument in metaphysics, as to the origin of consciousness. The answer to the suggestion that very likely trees, rocks and clouds feel, think and are conscious, is "quite as likely not."

Prof. Spence now reaches the point. He asserts that consciousness is the state of cognition of its own existence—that being a state of something, it must be a state of matter, for if one searches for consciousness "in some substance other than matter," he can only hope to find something which is susceptible of a state, to-wit, of a conscious state. But if he is not satisfied to call a state of matter a state of consciousness, he would be no better satisfied in calling a state of the other substance, a state

of consciousness. And so he must continue his search indefinitely, always finding states and always unwilling to recognize the true value of his findings.

"Therefore I can only bring this chase after the ultimate conscious substance to an end, by at last imagining that I have finally reached a substance which does not need another substance to be conscious of its state, because in that ultimate hypothetical substance state and consciousness are synonymous—*are one and the same thing* and hence need no mediator."

At this point we would feel a sense of progress if we were quite sure Prof. Spence had found an atom of matter, which did not need another substance, to-wit, an "operation of thought" to be conscious of its state. But never having met in our own experience with atoms endowed with consciousness, we watch with considerable interest Prof. Spence's effort, to show us the point at which the atom begins to think.

This he attempts to do by showing that atoms of matter, must have two states, viz., a negative and positive state; that atoms in motion do not change their state relatively to atoms at rest, but only change their relative positions towards each other in space, and that a mere change of relative positions in space is not a change of state but only of relation. Hence both atoms in motion and atoms at rest are equally in a negative state, relatively to the condition they will be in when something happens to change their state.

"If, now," says Spence, "we suppose two such atoms in the negative state (either both in motion or one at rest and the other in motion), to meet each other, something happens to both of them at the moment of collision. Of course, I do not mean that the motion of both is changed; but I mean that something happens to the matter itself which constitutes the atoms—something which is neither motion nor rest, but, nevertheless, something which is different from the nothing which was happening before the collision. This also is strictly speaking a state of matter, which being the very opposite of what we have denominated the negative state may be called the positive state." Prof. Spence then infers that the negative state of matter, is the unconscious and the positive state is the conscious. "When this shall be ascertained, it will be evident that in the act of atomic collision, matter runs into consciousness. Does its material aspect, and can no longer be described in the terms of matter." This goes one step behind the senseless aphorism of Des Cartes, "I think, therefore I am," and exhibits to our vision two atoms colliding with each other, and as the consequence conscious thought or soul saying to them, "because you two meet, therefore I think and am."

The experimental difficulties in the way of this argument are, first, that we do not know that matter has any atoms, though the assumption is a convenient one in chemistry. Secondly, if it has, we do not know what they are. Thirdly, if we could assume their existence we have no evidence that they collide, any more than that they dive out, or smoke cigars or sing psalms. Fourthly, if they should collide, we have no reason to believe either that the two atoms would both think, or that one of them alone would think, or that thought would spring into existence as a consequence of the collision, as flame results from the collision of carbon and oxygen. Yet these three are the only conceivable states or conditions which we can think of as arising. If either or both the atoms think, then thought becomes a function or act of matter and not a state or condition of it. If thought exists distinct from the atoms, as a consequence of their collision, then thought is not a state of matter any more than flame is a state of the wick and atmosphere but a product of collision and a separate substance.

We wish we had space for Prof. Spence's suggestive and ingenious paper, which we would print in full, if it were more strictly within the scope of the JOURNAL.

WILSON MEMORIAL FUND. On our sixth page will be found the card of the Secretary of the Memorial Association, and it is to be hoped that every reader will respond. The affairs of Mr. Wilson's estate are found to be in a most deplorable condition; the debts being much greater than the public had been led to believe. At the present writing it looks as though the family would be able to save but little from the estate and even that little is contingent upon fortuitous circumstances. All correspondence and money may be sent to Mr. Nichols. Attention is also invited to the

WILSON MEMORIAL PICTURES.

No. 1. Grand Stand, with memorial decorations and picture of Emma Hardinge-Britten, Mrs. R. Shepard, E. S. Wheeler and other prominent Spiritualists taken at Lake Pleasant camp meeting, August 22nd, 1880.

No. 2. The Stand and decorations, without the people.

No. 3. Wilson's Last Group, taken with his large tent; a fine picture of Bro. Wilson and many of his personal friends, taken at Lake Pleasant camp meeting, August, 1870.

Any of the above mailed for 25 cents each, proceeds to be applied for the benefit of the Wilson family. Address,

B. B. Nichols, Secretary,
437 Waverly Ave., Brooklyn, N. Y.

Mr. T. Ormbee, an old resident of this city and for many years prominently identified with its commercial interests, is about locating at Buffalo. Mr. Ormbee is a Spiritualist of wide and varied experience and we trust he will make the acquaintance of the many Spiritualists residing in Buffalo

The Argument of Design.

The Rev. Dr. Tucker is writing in the *Star of the West*, a series of philosophical papers, in which he seeks to make out the case for religious (i. e., Universalist) faith, against modern doubt. In the last number he dwells on the doctrine of plan, which he calls Homology. The word Homology means only a correspondence between phenomena. It does not imply or relate to the question of plan. All that is necessary to establish a correspondence among phenomena, is that those that come after shall adapt themselves to those that went before, which they are pretty likely to do, as there is nothing else for them to fit into but the antecedent events. A gentleman, wishing to show his guest how well his dog would mind, ordered him to sit up. The dog sulked and moved towards his master. "That's right," said his master, "come to me!" The dog paused and on reflection started for the door. "Out of doors with you," shouted his master. The dog had turned, however, and was making for his accustomed place under the table. "There," said his master, "go under the table." "You observe," remarked his master, "my dog does whatever I tell him." "Better than that," said his guest, "he does every thing before you tell him."

In nature, all designs are inferred from the phenomena, as in this instance the command was based upon the antecedent act, which, the command, was so framed as to convert into an act of obedience. Mankind, from disease, are led to investigate anatomy, physiology, and materia medica; therefore,

The Teleologist infers that the plan or design in introducing disease into the economy of nature, was to teach these sciences. In worlds having an atmosphere and water, life springs up; therefore, says the Teleologist, the atmosphere and the water are the work of a designer who designed them to minister to vegetable and animal life. But in the moon which has no atmosphere or water, no life exists; therefore, says the Teleologist, the great designer planned that no water or life should exist in the moon. But why not? A catfish swallows shrimp. "See," says the Teleologist, "how admirably the great designer plans the shrimp to be the food of the catfish." Pretty soon the catfish is swallowed by a man. "See," says the Teleologist, "how admirably the catfish is adapted to feed man." But, ere long the man is shipwrecked and swallowed up by the sea. "Behold," says the Teleologist, "how admirably man is adapted to afford sustenance to the hungry maw of the sea!" If we die in our beds and are buried in the cemetery, "Behold," says the Teleologist, "how admirably qualified is the human body, after sustaining sixty years of organized life, to enrich the ground."

If we consider what is implied and connoted by the word "plan" or "design," we will see that no such act can be predicated of any but a limited and finite mind. The object of every plan is to arrange efforts, so that they will adequately meet the conditions of success. But who imposes conditions? on omnipotence? A ship builder must plan his ship with care and skill because the sea is his antecedent and superior, and he must so build as to adapt his ship to the conditions imposed on him by the antecedent powers of the sea and the winds. A general must plan his battles, because his enemy is moved by an independent and adverse will, and controls a nearly equal force. All that renders any plan necessary, is the fact that antecedent conditions must be met and antagonistic influences overcome. But omnipotence has neither antecedent conditions nor antagonistic influences. The necessity of a plan implies the possibility of failure; but the possibility of failure negatives the assumption of omnipotence, therefore, omnipotence can have no plans. It must merely have fits. Will must be its only plan. Plans belong exclusively, like calculation, endeavor and toil, to finite minds. They are but a part of the toll which attends finitude in its work.

Not only does every design or plan prove a designer, but it proves a finite and limited designer, aiming to conform to conditions which are superior to his will. Hence it proves too much.

Moreover, if the presence of design proves the existence of a designer, then the absence of design proves the non-existence of a designer, and if a good design proves a good designer, an evil or imperfect design proves an evil or imperfect designer. Africa as a continent is consigned to sterility and mental imbecility for lack of a range of mountains running through it north of the equator, sufficient to attract the vapors from the ocean and distribute them in rains over the continent. Even the fabled "mountains of the moon," have been obliterated by modern exploration. A continent which the wisdom of man would have made fertile, had it made it at all, is left a desert by the indifference of nature. Millions of human beings, which, had there been a designer to insect a range of mountains through Africa, would have risen into civilization, virtue and power, have multiplied, and enslaved and massacred in squalor, vice and deformity. If the mountains of Greece, Italy and Europe, prove a design to produce civilization, the deserts of Africa prove a design to perpetuate misery and barbarism. If nature during storms at sea sent great sea-angels or mermaids in life boats to rescue the perishing, that would be evidence of design; but to send sharks is only evidence of non-design or of evil-design. For no human spectator on the shore would send a devenging shark to a shipwrecked mariner. But nature sends nothing else.

If the poles of the earth were mounted

with vast concave reflectors of such pattern and design, as would converge the sun's rays upon the polar regions in sufficient quantity to redeem the polar winter to a reasonable temperature and regions that visit region from eternal death, one would therein see evidence of design; but the presence of the moon furnishes no evidence of design, since the condensation of nebulous or cometary matter involves minor as well as greater centers of condensation, and it appears entirely accidental whether any planet shall have one, four, or ten of these minor centers of condensation near it, or whether it shall have a ring of them all around it. The motion of vapor in the clouds is not free from design.

If an organization is produced adapted to its surroundings, it survives. If one is produced not so adapted, it dies. Neither case shows more design than is shown in the creation of a running stream, which, if evaporation, precipitation of rain, and the inclination of the land keep it supplied with water, remains a river. If they do not it dries up.

A cancer shows as much design to inflict pain, as a rose shows of design to give pleasure. Poverty is as cruel as wealth is benevolent. A clergyman, whose daughter had just taken the smallpox, once naked Ingersoll what improvement he could make on the plans of God. "I think," replied Ingersoll, "I would make good health catching and smallpox not."

Ingersoll's Revival of Reason.

Mr. Robert G. Ingersoll's recent lecture in Chicago on "What must we do to be Saved," has been productive of many important results. In the first place, the lecture came freighted with an idea, which, in view of the general tenor of theological discussion for a century past, was new, and has all the force and vigor of a discovery. Ingersoll's new idea is that the doctrine of salvation by faith (whether in Jesus or in the church, Jehovah or any other body or thing), does not appear in the gospels of Matthew or Luke at all; that in Mark it only appears by interpolation, and that John in which it appears fully, was written so long after Jesus's appearance on earth, as to possess no historical authority.

Six or eight leading ministers undertook on the following Sunday, to reply to Ingersoll, bringing forward the best evidences they could to refute his point. The result was to establish the fact that the gospels of Matthew, Luke and Mark (freed from the acknowledged interpolation in chap. xvi, 16, 18), do not contain any direct teaching of Jesus to the effect that salvation from anything whatever is to be had through faith in any thing whatever. Not one of the answering clergymen cites any words or teaching of Jesus in support of the doctrine of salvation by faith or belief. Several of them ask that the fact that the exercise of the miraculous power in healing diseases, was made to depend upon faith, should be made a ground of inferring that salvation from sin and from hell should depend on the same contingency. But this is resting the argument on their own blind reason and not on the words of Jesus. Besides, to hang the standard of salvation on an inference, while it would be presumptuous at the best if Jesus had left no teaching at all in direct point, becomes positively blasphemous when the standards of mere human reason are set up by the clergy against the express words of Jesus. These are to the effect that God will have mercy on the merciful, will bless the meek, the poor in spirit, etc. It is well known that the Scribes and Pharisees were full of faith and honey-combed with hypocrisy like the orthodox of the present day and of all periods. Instead of coming into alliance with these social forces which represented the respectability of his period, Jesus proclaimed himself "infidel" to these and declared that none who did not exceed in righteousness the Scribes and Pharisees, whose whole stock in trade was righteousness, could enter into his kingdom.

Ingersoll's triumph would have been sufficiently decided had the ministers been content to let the question of his and their relative learning alone. But nearly all of them, and one or two agnostics besides, thought it well to display their own superior resources in the department of "scholarship," by denying and attempting to disprove Ingersoll's statement that "the disciples of Jesus knew only Hebrew, while the Gospels were all written in Greek." Now the fact is that the "regulation bias" of the church for centuries, has caused the infatuation to go into all theological works, that the Hebrew tongue had ceased to be spoken in Judea one or two centuries before Christ's appearance, and had been superseded, not only among scholars but among the common people by the Greek. This statement was made in order to account for the fact that no gospels or epistles written in Hebrew exist. It has so often been made that even infidels and liberal critics had fallen into this way of thinking. The Chicago clergymen all fell into Ingersoll's trap. Every one of them arraigned him for want of learning and so far as they specified where in his inaccuracy consisted, they included this point as the head and front of his offence.

At the request of the Theanthropic Society of San Francisco, the address on "Christian Spiritualism," delivered by Mr. Wm. E. Coleman before the Spiritual Society, September 5th, was repeated before the former society, in Charter Oak Hall, Sunday September 12th.

Mr. J. G. Horn, of Saratoga Springs, sends \$250 to the "Prisoners' Fund," for sending the JOURNAL to the unfortunate inmates of prisons. We know of no more useful employment to which money can be put than in supplying this journal to poor convicts and also poor people not convicts. We shall be glad to receive funds for this purpose and will see them strictly applied. Friends remitting will confer a favor by naming the person they desire to have the paper sent to. In case this is not done, we shall select from the list of applicants now in hand.

Dr. H. J. Dickson, of whom we have frequently spoken in commendatory terms, is now at his home at Blue Island, Cook County, Illinois, one of the many beautiful and healthy suburbs of Chicago. Dr. Dickson is one of the most successful magnetic healers in the country. In addition to his gift as a healer he is a gentleman of refinement and culture, one whom it is a pleasure to meet and who does honor to his profession in every way. The doctor contemplates a discontinuance of travel and intends to treat patients at his home and to open an office in this city at an early day.

made a great silence he spoke unto them in the Hebrew tongue, saying, "Men, brethren and fathers, hear ye my defence which I make now unto you. (And when they heard that he spoke in the Hebrew tongue to them, they kept the more silence and he saith) I am verily, etc. The citation of this text indicates that in Paul's time who ever desired to command his views to the Jews of Jerusalem, would address them in the Hebrew tongue, which was therefore not only their familiar but their favorite language. The fact that all the Gospels and Epistles are in Greek, goes far to assign them to a period at least a century later, as it requires a century for a people to change their language.

Mr. Ingersoll's answer completely refutes the ancient church explanation of the reason why all the Gospels and Epistles are in Greek. Had they been anything like contemporary with the persons whose names they bear, some of them would have been in Hebrew. But all the efforts to answer Ingersoll, indicate a complete ignorance of what it is that Ingersoll possesses, and which minister's lack that makes him need answering so much. An attempt to answer the glow of a June aurora, the plumage and melody of birds, or the swelling surges of the ocean, would be no more absurd. No answer can be framed to an orator, thinker and poet who will convince his audience with wave after wave of laughter and of joy at every sentence. Ingersoll applies to the problems of theology an enormous un-sophisticated, twenty-eight inch brain, filled with the best culture of the most advanced minds of this age, and a great beating passionate heart, throbbing with every human tenderness, which falls upon the cold abstractions of a dead theology with its thunder like Niagara upon an icicle. If he can not melt it will at least shiver it. We think of nothing so adequate to describe the vast pleasure of listening to a three hour oration by Ingersoll on Theology, as the brief stanza in which Coleridge undertook to praise the dignity and beauty of Homer's verse:

"How grandly it bears us along on its swelling and limitless waves,
With nothing before and nothing behind but the sky and the ocean."

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Dr. H. P. Fairfield has been lecturing in Maine.

Daniel Earle, Plaistow, Mich., has our thanks for sending a club of subscribers to the JOURNAL.

Dr. Henry Slade will not return west until sometime next winter. He will visit various places in the east during the fall.

The Spiritualists have just closed a very successful meeting at Clyde, Ohio. A. H. French and Cephas B. Lynn were the principal speakers.

T. J. Pitts writes to us from Nashua, Iowa, stating that there is a great need of mediums and lecturers there.

That venerable old Spiritualist and philanthropist, Timothy Brown, of Georgetown, New York, is visiting his son in this city.

Mr. A. J. King, of Hammondton, N. J., spent a day with us this week on his way home from Colorado, where he has been investigating the mining interests and making investments.

We learn that Col. R. T. Van Horn, editor of Kansas City (Mo.) *Journal of Commerce*, having purchased Mrs. King's "Principles of Nature," on recommendation of Mr. W. E. Coleman, was so pleased with it on a first reading, that he gave it a second careful perusal, and is now quite anxious to have Mrs. King come to Kansas City and deliver a course of lectures.

The Scientific Investigator is the name of a new monthly paper published at Portland, Oregon. The name of the editor does not appear. The publisher has appropriated the motto standing at the head of the *JOURNAL*, "Truth wears no mask" etc., and in so doing he has acted wisely—that motto is never out of place, providing honest intentions are behind it. The first number gives evidence of considerable vitality, and will be read with interest. The spiritual philosophy will receive a fair share of attention in its columns. We wish the new venture abundant success.

A Philadelphia correspondent writes: Mrs. Emma Hardinge-Britten has just closed a very successful and popular course of lectures for the First Association of Spiritualists of Philadelphia during September. Regardless of warm and oppressive weather the attendance has been large, and on the evening of September 26th, only standing room could be had in the hall for many. Mrs. Britton was the guest of Mrs. S. P. Kase, at whose elegant and proverbially hospitable home a reception was given the speaker, which called some of the old pioneers of Spiritualism in the city. Remarks were made by Mrs. Britton, Katie Robinson, Ed. S. Wheeler and other pioneers.

That veteran Spiritualist, James Lawrence, passed to spirit-life at Cleveland, Ohio, Sept. 28th. Funeral services were held at his residence on the 30th ult., and were conducted by Thos. Lees, President of the First Society of Spiritualists. A. B. French, of Clyde, Ohio, delivered a highly impressive funeral discourse. The Lyceum Quartette furnished music for the occasion, which was very fine. Prof. Seymour, of Philadelphia, made some appropriate remarks at the grave. The services throughout were very appropriate and impressive. The deceased, as is well known, was the first one to suggest the 1st of March as an Anniversary day for Spiritualists. He was a most excellent man, and did a work for humanity that will be long remembered.

The third annual meeting of Illinois Scientific Association will be held in Chicago, October 7th and 8th, in the M. E. Church, corner Washington and Clark sts. The committee take great pleasure in announcing the following programme: Deacons and sisterhoods, Prof. S. M. D. Fey, Bloomington, Ill.; Sanitary Science, Dr. May Safford, Boston, Mass.; Co-operative Housekeeping, Mrs. M. F. Pierce, Chicago, Ill.; Primary Education, Miss Rebecca F. Rice, Chicago, Ill.; Art in Popular Education, Mrs. Clara Bourland, Peoria, Ill.; Health and Beauty of Women; Mrs. Harriet S. Brooks, Omaha, Neb.; Prophylactic in Charity, Mrs. A. J. Hardin, Peoria, Ill. Every effort has been put forth to secure papers on subjects of the greatest interest from writers of experience and acknowledged excellence; each paper upon the programme will undoubtedly be a rare treat.

Eighth Congress of Women.

NOTICE OF MEETING.

An Eighth Congress of Women will be held in Boston, Mass., October 13th, 14th and 15th, 1880, at the Melonson, Tremont street. Executive sessions at 10 o'clock A. M. Public sessions at 2:15 and 8 o'clock P. M. At evening sessions an admittance fee of twenty-five cents will be charged. A conference of officers only will be held October 12th at 7:30 o'clock P. M., at N. E. Woman's Club Rooms, No. 5 Park street.

Entertainment for officers and speakers during the sessions of the Congress will be provided upon application to Mrs. Phoebe M. Kendall, 123 Inman street, Cambridge.

DEAR FRIENDS.—The occasion of issuing this invitation to the Eighth Woman's Congress suggests the changes in public opinion which have taken place during the past seven years.

At the early gatherings of the association essays were presented urging that a fuller share in public work be given to women and the suggestion was considered by many as proposing a dangerous innovation. To-day, in several of the States, women are serving upon school boards and as school superintendents. They are also acting upon boards of public charities, while in more than one State female prisoners are under the care of their own sex. Many colleges and scientific institutions are open to girls, and the various professions, arts and trades are receiving women into their ranks as never before.

These abridgments of the landmarks of social custom have been due, in a large measure, to the influence of organization among women. By a fuller appreciation of the value of organized instead of isolated action, women have gained in individual capacity, and have also become able to render more effective aid in furthering the welfare of humanity. It has been one of the principal objects of the association for the advancement of women to encourage co-operation. The yearly meetings have brought together thoughtful women from widely severed sections of our country, that they might consider together the best methods for securing the advancement of society.

The problems of the day are difficult, and toward their solution women must do her full share. The more varied duties which

the years have brought her, and the more general recognition of her as a factor in the body politic, enhance her responsibility. In recognition of this obligation, we cordially invite to meet with the association all women who are interested in the discussion of the proposed questions, which, while they may seem especially to affect one sex, do, nevertheless, pertain to the general welfare.

TOPICS FOR DISCUSSION.

Aids in Education and Research, Prof. Maria Mitchell, N. Y.; Women's Work in the Laboratory, Prof. Ellen S. Richards, Mass.; Scholarships for Women, Prof. Rachel L. Bodley, Pa.; Co-operation, Mrs. Imogen C. Fales, N. Y.; Representation of Women upon Boards of Charities Supported by Taxation, Mrs. M. E. B. Lynde, Wis.; Need of Women Physicians in Insane Asylums, L. G. Bedell, M. D., Ill.; Legal Position of Married Women, Mrs. Anna Garlin Spencer, Mass.; Opportunities for Women's Work in the Southern States, Mrs. Virginia Carter Merwin, L. A.; Farmers' Wives, Mrs. C. D. B. Colby, Neb.; Woman's Work in Society, Mrs. Julia Ward Howe, Mass.; Festivals: Their Power as a Means of Moral Culture, Mrs. Mary Newbury Adams, L. A.

Should time allow other papers will be presented.

KATE NEWELL DOGGETT President.

MARY F. EASTMAN, Secretary.

Brooklyn (N. Y.) Spiritual Fraternity.

Capt. H. H. Brown was the speaker of the evening, who stopped over with us on his way to fill his engagement in Philadelphia. He spoke from the subject, "The Transition of Spiritualism from the Phenomenal to the Practical." Capt. B. is a fluent and graceful speaker, clothing his thoughts in beautiful language and often with outbursts of genuine inspiration. He said: "In a paralyzed limb the first sign of recovery is pain; so it is in all reformatory movements. This seeming antagonism and sharp criticisms are but precursors of the harmonic age, and in these misunderstandings, I see cause for growth. As yet, Spiritualism has done but little to help men to become better, and when mediumship is understood to be the means to an end, and not the end of growth, Spiritualism will move onward.

If Spiritualism is to save the world, it must do something to aid mankind in its progress. In the thirty-three years, I can see where attempts have been made and failed, and this has been largely due to the fact that such attempts were based upon the material plane.

The Bible says that "things of the spirit, must be spiritually discerned," and mediumship is but a stepping stone. Spirits have not come to us to dictate, but to be co-workers for the unfoldment and growth of our spiritual natures, and they are benefited as much as we are by this blending and interchanging of thoughts. A medium must be more than a mere machine, if he or she would grow into the realms of peace and progress. You must learn that mediumship is a primary state or condition, and that an unconscious trance is the lowest phase for the unfolding of the spiritual in man, and when in this state the medium is abnormal. The world wants men and women who do their own thinking, and the day is passing away when the ignorant will be used to teach or instruct the world. We often hear it said when a person is influenced to heal the sick by magnetism, that we are soon to do away with colleges and schools for instruction in the science of medicine. I say nay. Give us all the true education that we can get.

I know one of the best magnetic physicians in the State of Connecticut, who received a thorough medical education, and finds it great aid in his study and treatment of disease. My friends, we must disabuse our minds of this idea that ignorance is wisdom. Mediums should keep their bodies clean, free from whiskey and tobacco, and make themselves fitting temples to receive spiritual truths. Spiritualism comes to leave the whole lump. An attempt was made a few years ago to solve the social problem by attaching it to Spiritualism, and it failed. You are to take active interest in all the great questions of the age, and by your individual lives you are to teach and shape events.

The angels have prophesied that in 1881 we are to take a new departure, and that great changes are to take place, and that it is to be a period of great power. We all stand in this influx of spiritual forces, and this spiritual influx comes to aid man in his spiritual development. Spiritual power is good only to the good. See to it that you are not obsessed by evil influences, for who is it to the man or woman who does not question the influences that control them. Spiritualists as a body have had no place in the reformatory movements of the age. It is, however, cosmopolitan. In the great political excitement of the day, where do you stand? If you are guided by your conscience, you will vote and act only with good and pure men; and you must act as individuals. This influence you exert as men, and hence you cannot organize into a harmonious whole. Herbert Spencer says that evil is where man is not in harmony with his environments. When man is guided by his conscience or the soul, it leads him to the right, and the development is towards goodness.

We hear everywhere disturbances—capital and labor are coming in conflict and the poor are becoming poorer and the rich richer. This problem is to be solved by co-operation, and Monse Godin at his Families in Guise, France, has shown what an intelligent Spiritualist—guided by his conscience, can accomplish for his fellow men.

Jesus lived in a state of practical communism, and the disciples held everything in common, and when men and women are permeated with the doctrine of Jesus—That you love your neighbor as yourself—then you will overcome this natural selfishness that is the curse of humanity. Let me urge you to develop conscience. We see the dawning light, and we must grasp it. This same manna must come. Why do you linger on the threshold of your spiritual unfoldment, and forever seek for a sign. One fact of spirit communion—when fully demonstrated, is good as a thousand, and this constant desire for wonders, is driving mediums into the insane asylum and the brothel. I do not wonder at the frauds in physical mediumship. You cannot protect them unless you are actuated by a higher and purer motive than curiosity. Andrew Jackson Davis never spoke a truer word than when he said that the work now required was to spiritualize the Spiritualists.

"We are all here to grow, and in this sense I am my brother's keeper; and the best stimulus I can give my neighbor, is to carry to him my own spiritual growth. We talk of individualism. True individualism is not combative, and when man is combative he has lost his self-control. True individuality must come from the spiritual unfoldment. The angels have but one such

od, and that is growth. That you love one another, and when you have truly reached this condition of spiritual growth, then will have begun the millennium age. If I can touch the soul, I can touch the man. So, my friends, see to it that you shape your thoughts and lives for true spiritual growth and unfoldment, and it all sums up in this, that 'Love is the fulfilling of the law.'

W. G. Bowen and D. M. Cole followed with short addresses. Prof. Henry Kiddie is to speak at our next meeting upon "The Identity of Spirits."

S. B. NICHOLS.

467 Waverly Ave.

THE "INDEPENDENT VOICE"—There is a misapprehension in the minds of some of our readers concerning the spirit voices heard by Mrs. Clara A. Robinson. The spirits talk to the medium, who is clairaudient, but the voice is not heard by any one else. Mrs. Robinson does not profess to be a test medium, nor to give sittings as such. She hears the voices at irregular intervals while in her normal condition. She is a magnetic healer and offers her services to patrons only as such.

Dr. G. H. Geer spoke at the camp meeting, Lake George, N. Y., Sept. 17th, 18th, 22nd and 23rd; in Glen's Fall, N. Y., the 26th; Sunday, Oct. 3rd, in Battle Creek, Mich. He will speak again, Oct. 10th, in Battle Creek, and on the same day will start for Minnesota, to attend the State Convention at Glencoe, Oct. 15th, 16th and 17th. Dr. Geer is the State Missionary for the Minnesota State Spiritualist Association. His address until further notice will be Farmington, Minn.

Mrs. M. C. Gale, the young inspirational speaker, can now be addressed at North Lansing, Mich., where she lectures October 10th and October 17th at Detroit.

Business Notices.

Mrs. D. JOHNSTON, Artist, 712 Astor street, Milwaukee, Wis. Water Color Pictures a specialty.

CANVASSERS make from \$25 to \$60 per week selling goods for E. G. Ridout & Co., 16 Barclay street, New York. Send for Catalogue and terms.

IMPORTANT TO THE BACK.—Send your address and two three cent stamps and receive by return mail valuable information free. Address Mrs. O. E. Bishop, 12 N. Peoria St., Chicago, Ill.

SEALED LETTERS answered by R. W. Flint, No. 1277 Broadway, N. Y. Terms: \$3 and three cent postage stamps. Money refunded if not answered. Send for explanatory circular. 21-22

FILES! FILES! FILES!—Do you know what it is to suffer with Files? If you do, you know what is one of the worst torments of the human frame. It causes constipation, and then its tonic action restores health to the diseased bowels, and prevents recurrence of the disease. Try it without delay.

THE WONDERFUL HEALY AND CLAIRVOYANT.—Diagnosed by letter.—Enclose lock of patient's hair and \$1.00. Give the name and age. Remedies sent by mail to all parts. Circular of testimonials and system of practice sent free on application. Address, Mrs. C. M. Morrison, M. D., P. O. Box 2519 Boston, Mass.

SPiritUALISTS AND REFORMERS west of the Rocky Mountains can be promptly and reliably supplied with their books and papers by addressing their orders simply to "Harriet Snow, San Francisco, Cal." Catalogues and circulars mailed postpaid. Also, a table of books and papers, kept by Mrs. Snow, will always be found at the Spiritualist meeting in San Francisco.

THE ANGELS HAVE PROPHESIED THAT IN 1881 WE ARE TO TAKE A NEW DEPARTURE, AND THAT GREAT CHANGES ARE TO TAKE PLACE, AND THAT IT IS TO BE A PERIOD OF GREAT POWER. WE ALL STAND IN THIS INFLUX OF SPIRITUAL FORCES, AND THIS SPIRITUAL INFLUX COMES TO AID MAN IN HIS SPIRITUAL DEVELOPMENT. SPIRITUAL POWER IS GOOD ONLY TO THE GOOD. SEE TO IT THAT YOU ARE NOT OBSESSED BY EVIL INFLUENCES, FOR WHO IS IT TO THE MAN OR WOMAN WHO DOES NOT QUESTION THE INFLUENCES THAT CONTROL THEM. SPIRITUALISTS AS A BODY HAVE HAD NO PLACE IN THE REFORMATORY MOVEMENTS OF THE AGE. IT IS, HOWEVER, COSMOPOLITAN. IN THE GREAT POLITICAL EXCITEMENT OF THE DAY, WHERE DO YOU STAND? IF YOU ARE GUIDED BY YOUR CONSCIENCE, YOU WILL VOTE AND ACT ONLY WITH GOOD AND PURE MEN; AND YOU MUST ACT AS INDIVIDUALS. THIS INFLUENCE YOU EXERT AS MEN, AND HENCE YOU CANNOT ORGANIZE INTO A HARMONIOUS WHOLE. HERBERT SPENCER SAYS THAT EVIL IS WHERE MAN IS NOT IN HARMONY WITH HIS ENVIRONMENTS. WHEN MAN IS GUIDED BY HIS CONSCIENCE OR THE SOUL, IT LEADS HIM TO THE RIGHT, AND THE DEVELOPMENT IS TOWARDS GOODNESS.

"WE HEAR EVERYWHERE DISTURBANCES—CAPITAL AND LABOR ARE COMING IN CONFLICT AND THE POOR ARE BECOMING POORER AND THE RICH RICHER. THIS PROBLEM IS TO BE SOLVED BY CO-OPERATION, AND MONSE GODIN AT HIS FAMILIES IN GUISE, FRANCE, HAS SHOWN WHAT AN INTELLIGENT SPIRITUALIST—GUIDED BY HIS CONSCIENCE, CAN ACCOMPLISH FOR HIS FELLOW MEN.

CURSE EVERY CARE OF FILES.

AN EDUCATIONAL ENDORSEMENT.—The Rev. C. A. Harvey, D. D. of the Howard University, of Washington, has addressed the following letter to Messrs. H. H. Warner & Co., of Rochester, N. Y.

STATEMENT: I take pleasure in stating that I have for two years past been acquainted with the remedy known as Warner's Safe Kidney and Liver Cure, and with its remarkable curative efficiency in obstinate and so-called incurable cases of Bright's Disease in this city. In some of these cases, which seemed to be in the last stages, and which had been given up by practitioners of both schools, the speedy change wrought by this remedy seemed but little less than miraculous.

—IN THIS ORIGINAL AND PERFECT CURE THERE IS NO COMPETITION.

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Voices from the People,
AND INFORMATION ON VARIOUS
SUBJECTS PERTAINING TO THE
HARMONIAL PHILOSOPHY.

Breathings of Immortality.

MRS. R. E. HUTCHES.

Come, gentle muse, inspire my lay
With breathings soft and sweet;
All bathed in love's celestial spray,
In harmony respite.

O breathe me from that fountain head,
Where everlasting truth
Rolls on its tide, where angels tread
The flowery paths of youth.

And while soft inspirations roll
Their accent o'er my brain;
O teach my heart the sweet control
To breathe those truths again.

How, from the mighty steeps of time,
Progression from her car;
From old-time wars, bloodshed and crime
There dawns a brighter star.

A star that lights the darkest night,
The moon hide of our lives;
That glides the thoughts on pages bright
With blings from the skies.

While Faith, the spotless angel white,
Points upward to the sky;
And the azure robes of light,
Breathe forth "thou canst not die!"

How beautiful, how grand, sublime,
To know there is no death,
But on the blissful shores of time
To have a pure breath.

No death! no death! there is no death,
But this eternal day;
The blessed Nazarene, he saith,
"I am the light, the way."

No death! no death! a higher aim,
More perfect and more sure;
In that blust'ry clime where care and pain,
No more shall we endure.

Let not thy hearts by fear oppress:
Aye, read God's word and live!
His sacred promises, to bless
His children all mankind.

And through this blessed faith we're caught
A gleam from that bright store;
Through its pure teachings we are taught
We live forevermore.

Spirit Individuality.

While on the one hand, such strong evidence of spirit identity exists as in the plentiful well-authenticated cases of a spirit appearing to one, two, three or more persons, and giving the first news of the death of his body, on the other hand, there are cases in which the spirits are apparently not the persons they say they are, and an open question even whether they are spirits at all. Hence self-conceit is known to medical men to be one of the symptoms of a form of lunacy, the sufferer for instance, believing himself to be the Emperor of Morocco, or some being incarcerated for laying claim to the English Crown. Including in this direction are those forms of mediumship in which the individual believes himself to be in communication with the Lord, the Hosts, or with other sacred intelligences, but whose common-place revelations through their chosen earthly vessel in no way shake his self-conceit of the latter. Lesser still, in a kind of descending scale, are the revels of Milton and Shakespeare, writing in blank metre or the spirit of Faraday, talking bad grammar and palpably false science. Mixed up with all this, we have more intelligent spirits, usually with more humble names, who take pains to give evidence satisfactory to the logical mind, that they are the persons they say they are, so that the facts, taken as a whole, present a tangled skein to unravel.

What is the explanation of the great names given by certain spirits, yet who clearly are not the persons they say they are? Sometimes they give the name of a great mythological individual who never had an existence, but who their medium believes to have once lived on earth; and sometimes they give the name of a real man, coupled with gloriously inaccurate statements about his life in this world.

Swedenborg believed himself to be sometimes in direct communication with the Almighty, who was consequently dwarfed to the limits of a venerable but good man, whose plan of construction of the heavens, hells and earths of the Universe, could thus be made known to a weak mortal. This is (in a higher degree) but the savage dwarfing his deity to "fetish" to something he can comprehend. Yet it would be rash to assert that a deceiving spirit, communed with Swedenborg, for by spiritual revelation the latter launched upon the earth a magnificent system of philosophy, many points in which modern Spiritualism is slowly proving to be true. Perhaps, in conveying spiritual truths to the world through a physical organism, the laws are such that the said truths can only reach us by sign and by symbol, which the more egotistical of the recipients mistake for the reality. It is probably a process of mutual telegraphy, in which both the spirit and the mortal believe the messages to and fro to be direct and complete, whereas they are greatly altered in transmission, names included.

If, when judged upon their own merits, spirit messages are so valuable as to be palpably doing good work in the world, the medium need not trouble much whether they come to him accompanied by a great or little name. But if they prove so be common-place, the sooner he ceases to waste his time in receiving them the better, even though they be apparently attested by the names of all the saints in the calendar, who should then be told to go away, also to take up some other occupation calculated not to lower them in the estimation of intelligent mortals.—London Spiritualist.

Stewart Seconds Case's Suggestion for Scientific Experiments.

To the Editor of the Religio-Philosophical Journal:

I notice in the JOURNAL of Sept. 23d, an article by Mr. J. M. Case, advocating the organization of a committee to consist of a few of the leading minds in the different schools of thought, to test the phenomena of Spiritualism as given through Slade, Watkins, Mrs. Simpson and others. It seems to me that this thought is in the right direction, and, if carried out, would ultimate in great good to our cause. If we have the Materialists, the Christians, the scientists, and Spiritualists all represented, and they, as a body, agree that certain remarkable phenomena took place in their presence, it is clear that it will lead to a degree of agitation of thought which cannot be brought about in any other manner. I heartily endorse the suggestion, and hope that Col. Bundy and other leading Spiritualists, will interest themselves in the matter.

Why would it not be a good plan for the editor of the Religio-Philosophical JOURNAL to organize what might be termed a society for the scientific investigation of spiritual phenomena, and let it be conducted strictly upon scientific principles? I will give twenty-five dollars to become a member of such a society. The services of genuine mediums could be obtained and paid for by the society, and men of influence in the different schools of thought be invited to attend with the understanding that they shall give a true and accurate report of what transpired in their presence. Whether this is the most practical plan to bring about the desired results, or not, I am not prepared to say, but it seems to me that some organized effort ought to be made, as nothing definite can be accomplished without united and well directed action.

Some one ought to lead off, and it appears to me that the editor of the Religio-Philosophical JOURNAL is pre-eminently the man to undertake the work. Whatever plan may be adopted, if any, I am ready to advance my mite to help along the cause.

H. M. STANWY.

Magnetism as a Cure.

[Chicago Times.]

Both mechanical and physical magnetism have been before the public as means of curing numerous diseases for many years, and yet how little appears to be known as to the efficacy of this mysterious yet common remedy for human ailments. The ignorance regarding it is almost criminal, for the readiness, the economy, and the success of this method of healing diseases places it within the reach of invalids with every encouragement of a certain cure for nearly all the forms of sickness to which human flesh is heir. Where it has been thoroughly and judiciously adopted as a remedy, it has proved itself valuable in removing the causes of diseases of various sorts, and the origin of the ailments having been eradicated by the magnetic current, the patient has nothing to do except to get well in the shortest possible time. For instance, in the case of a sore throat, one manipulation by the hand of the magnetic healer frequently removes the disease, leaving the affected organ to regain its normal condition as quickly as nature can recuperate itself, and that without the use of medicine taken internally, or externally applied.

The two forms of applying magnetic currents for the removal of disease are the battery and the hands of the healer. The mechanical instrument has undeniably worked wonders, but none greater than those affected by the application of animal magnetism to the person of the patient by the hands of the skillful operator. The former method is also open to objections as a cure; while manual applications, exercising greater general influence upon the patient, produce a more natural, and, and consequently, a more general and effective result. We suppose there may be cases where the use of the battery would be more efficacious than manual manipulation, but this effect would result from physical conditions affecting the transmission of the magnetic current—such as entire natural inactivity existing between the operator and his patient; as for instance, both might be positive magnets, in which case no effect could be secured without a change of magnetic healers, or the application of a battery to the diseased individual. Such cases, however, are rare.

The "laying on of hands" in the application of animal magnetism to the cure of disease brings the healer and patient into close and agreeable physical communion with each other. The physician takes away the disease, and leaves in its place a life-giving current that pervades every nerve in the patient's system. The battery, however, senseless and unresponsive in itself, often leaves the patient to suffer from a headache or a nervous attack, neither of which the manual application, if properly applied, induces.

The question naturally arises, if magnetism is such a powerful and effective healer why is it not more generally known, applied, and made effective in society? Simply because ordinary medical science has educated people to believe that in order to cure their disease they must do them avulses internally with medicines; they must "take something to straighten them out"—and in too many cases the patient finds himself "straightened out," first on a bed of anguish and then in his coffin.

Any magnetic doctor in the country as the character of the disease which he is called upon to cure, and he will probably tell you that at least two-thirds or three-fourths of these are cases aggravated almost beyond human control by the treatment of physicians of the ordinary scientific and medical schools, cases abandoned when "medical science" can do nothing more to cure them. Then the magnetic doctor is called in as a last resort. Failing to arouse to healthy action a system destroyed by the aggressions of medical poisons added to a prostrating disease, the magnetizer can only temporarily relieve a case which he might at the outset have cured with the greatest ease within a day or two.

Some of these abandoned cases, however, after coming into the hands of the magnetic doctor, are successfully cured by the manual manipulation of the affected organs. One case came under my notice, a few years since, where a Chicago lady of great responsibility had long been treated by a scientific doctor of medicine for an ovarian tumor, with no effecting a cure. He then coaxed his efforts in order to save the life of the tumor by a severe and possibly fatal surgical operation, about this time the lady placed herself in the hands of a magnetic doctor who within a short time not only removed the tumor by the application of the magnetic current, but also destroyed the effects of the ill-treatment to which his patient had previously been subjected. At this writing the lady is still living witness to her skill, and resides in Chicago. There are also numerous instances recorded in which tumors, ovarian, abdominal, and otherwise have been successfully treated by magnetic currents, and the patients restored to health. Paralysis, too, yields to the magnetic influences quite readily.

Another remarkable feature in the successful cure of diseases by magnetism is the absence of personal contact between the doctor and his patient. Thus sick people at a distance are often relieved without seeing the doctor. In such cases the remedial agent is a thin sheet of paper (which can be sent uninjured in the mail), over which the doctor has simply passed his hands for a few seconds. The paper receives and retains the magnetic current thus conveyed to it, and the patient can apply it to his body, according to the instructions given, with a beneficial effect for several days. A sheet of the magnetized paper placed beneath the feet, even without removing the shoes or stockings, is said to throw a patient suffering from chills and fevers into a perspiration, and cure the disorder. It is also claimed to be useful in most of the diseases where magnetism is applicable as a remedy, and the list seems to include about all the ailments suffered by mankind.

Animal magnetism is a natural science as much as medicine or astronomy, and its capabilities as creative have been already widely tested; how much further they will be developed depends greatly upon the prejudice or indifference which scholars and the public may manifest as to its value in this direction. The prescribers of medicine generally are among its most strenuous opponents, because it interferes with their own system of practice.

The writer is not a magnetic healer, and has no interest beyond that which he has in every effort to relieve human suffering.

H. M. HUTCHINS, No. 478 West Lake street.

Who was the Medium?

V. P. Jellobofsky, under the head of "Spirit Pranks in Intra Caucasus" in the London Spiritualist, relates as follows to the adventure of an American medium.

A high-born lady of Russia, the Countess P.—her husband lately at Berlin; and she and her family were disconsolate. The widow passed her days and nights weeping and lamenting over her fate. One day, the servant announced to her the visit of an American gentleman. He had just arrived at Berlin and sought a personal interview upon some business of the highest importance to the lady. At first she refused to see him, as she had constantly refused others, even her best friends. Then he sent word that the business concerned her late husband, from whom he had a message for her. Then he was admitted into her room. She was a good-looking, gentlemanly fellow, in order, he remarked, that she might not suspect his good faith, showed her his passport. He then proceeded to tell her that he was a "medium," who had come to Europe on business concerning an inheritance, which business had led him to visit one of the Berlin burial grounds. It was there that he had made his late husband's acquaintances. He, the dead man, had asked him to visit his widow, and beg her not to be so steadfast and miserable, as her grief was the only impediment to his bliss; he felt far better and happier now, than he had ever felt before, being delivered of his frail body which had caused him so much suffering. The Countess stared at the medium, and was firmly convinced that she had to deal with a lunatic. But the American determined to convince her, got to describing the deceased Count's appearance to the minutest details, even to the dress he had been buried in, and then she believed. Besides that, he informed her that her husband wanted her to know that certain documents which the world would very soon need in a forthcoming law-suit for his inheritance, had been concealed by him in the house upon one of their estates. They were hidden in a certain desk in a certain room and in a peculiar-looking note-book. The information proved perfectly correct, and became in time of the greatest importance to the Countess, as the law-suit took place as prophesied, and she easily won it.

Medical Men and Druggists.

According to the *Medical and Surgical Reporter* of Philadelphia, the Medico-Legal Society of that city has recently issued a report which should be read and pondered both by physicians as a profession and by public-spirited citizens throughout the country. Some months ago the society appointed a committee to take into consideration the relations between medical men and druggists, and to suggest, if possible, some remedy for the existing frequent usurpation of the function of the doctor by his conductor, the compounder of prescriptions. The result has been a very brief but lucid and practical discourse of the source of the difficulty, concluded with some remedial suggestions that are eminently sound and feasible.

By their professional patronage of druggists, physicians have unconsciously cultivated and promoted popular confidence in the discretion and training of their conductors, thus leading their patient to the advice of the latter in cases of not very serious indisposition, and depriving themselves of a large source of income. By this means the importance of the physician as the primary authority in medical matters has been diminished, his business impaired, and the practice of druggists increased. That this statement of the case is true every accurate observer well knows; it is even true of New York that it is of Philadelphia; but it is true of every town and village in the United States, and a more flagrant abuse in small towns than in large cities. On occasions, even, in smaller cities, the doctor finds the druggist to be master of the situation, and is compelled to submit to any humiliation rather than offend him and lose the practice he is able to influence. So the druggist begins by offering the physician a small percentage on all prescriptions sent to him, and ends by exacting of the physician a commission on patients. Cases of this percentage business are more common than the public suppose; there are many physicians in this city to whom the druggist pays a portion of his receipts on every prescription sent to him, and is compelled to do so accordingly; but, of course, such fact, did not come within the scope of the *Medico-Legal Society*. There is a source of income to druggists, however, which is too general to be passed without notice, and that is the substitution of drugs for medicine. The doctor prescribes a medicine, the druggist substitutes the less expensive and safer drugs, and charges for guidance, or uses as a favor and adulterated article. This practice is quite extensive. Diluted tinctures are compounded, balsams adulterated with aniseed to serve for pure balsam in infantile troubles; the child dies, and the doctor bears the blame. The committee suggests as a remedy for this state of things, that physicians shall unite in demanding that druggists shall cease to sell quack nostrums and prescribe, and to renew prescriptions.

Mrs. M. A. Amphlett—Departure to the Life Beyond.

To the Editor of the Religio-Philosophical Journal:

Will you please publish the following notice from the *Philadelphia Ledger*. Mrs. Amphlett, a learned from a private source, was cared for at the house of G. D. Henck, 449 York Avenue, Philadelphia.

Yours truly,
G. H. STEPHENS.

SEE CAME A STRANGE AND DIED.

[The Public Ledger.]

A "Tanner" in 1769.

A "Tanner" does not mean to-day what it meant in the days of the first Great Fasten (thank God that they are past!). It does not signify now a man who "treats" the outside of beasts, but who chastises the inside of his own animal by the "tanacis" of his will. It is a "Tanner" of the latter kind, of more than one hundred years ago, that I am going to relate; among other reasons for that, too, of proving that there is really nothing new under the sun.

The *Medical Weekly* of Vienna, Austria, in an article on Dr. Tanner's fasting experiment, refers to several cases of voluntary deprivation of food in former times. The most interesting of these is reproduced from the French work, *Histoire de l'Academie des Sciences* of 1769. The principal incidents of this case are briefly these: "A military officer on the retired list, who on account of his noble character, his extended reading and his happy memory, had enjoyed general popularity, was on account of a slight aberration of mind, brought to the fortress of Baumur. But the confinement there made his mental condition worse; it passed into that kind of real mania which may be called "mania of vain glory," which makes the subject imagine that he is some famous person, some world-wide celebrity, as some of our present media temporally famous are to Pythagoras, Confucius, Moses or Jesus Christ. At once, on the 25th of December, the officer struck our poor maniac, to abstain from all food, and from that very day until the 10th of February next, for forty-six days thereafter, he did, in fact, not take the least nourishment. On the 15th day of his fast he took for liquor, and a little "aniseed" (a cordial flavored with Aniseed) was given him, which he consumed within three days. It was then palliated for absente again, and was given the same quantity, but causticized at the same time, that he had to use it moderately. In accordance with this injunction, he put only three drops of the liquor into every glass of water he drank, and that it lasted him till the 15th day of the fast. On this day he stopped drinking and from that to the 4th day, he did not take anything. At this day, however, he saw a young girl, who colored his cell holder in her hand a piece of bread with cheese. This aspect roused his desire for food; he asked for soup, bread and solid dishes, and he was given some soup and ordinary victuals. He then grew cheerful, lost hismania, demanded to be called by his own name, and was for several days believed to be cured. Soon, however, with his returning strength, he again returned to his old ways.

It did not seem amiss to bring this interesting case to public notice in this country, as it comes from reliable scientific sources, and as it may contain some practical hints about the value of the fasting cure in mental disease (or more correctly, disorders of the brain, the organ of mind). If the fasting process of this unhappy victim of a disarranged imagination had been cautiously persevered in and conducted and controlled on scientific principles, it is almost probable that a lasting cure could have been effected.

Yours as ever, Dr. G. B. BROWN.

Letter from Judge P. P. Good.

The following hastily written letter from our esteemed friend, was not intended for publication, but we know that many of our readers will enjoy it, and we hope the Judge will excuse the use we make of it.

GUINE, FRANCE, Sept. 14th, 1880.

To the Editor of the Religio-Philosophical Journal:

You will perceive from the caption of this article, that I am writing these few lines under the roof of Mons. A. Godin, the great projector of the cooperative *Fraternité*. Mons. A. Godin has practically demonstrated to the world the feasibility of uniting capital, labor, and participation in the profits of a great business enterprise by the members of the *Fraternité*. This has been carried on by him and the Association for twenty years, and it has proven to be the most successful enterprise, both physically, morally, and more than all, financially, I believe, successfully conducted and the workshops where the slaves are manufactured, which is the only business carried on here. The men look intelligent; they work with an alacrity, as if they were the owners of their labor and business, which is a fact. I have examined their cozy houses, schools and other institutions, like everything else that is here, all works smoothly and also successfully. There are four hundred families here. Crime and immoral conduct are unknown among them. A perfect guarantee, free from want and poverty in old age, is one of the matters entertained among its members.

I consider the many social organizations that I have examined in America and Europe, and this comes up to the true scientific basis of any at present in existence.

Mrs. A. C. Bristol is here examining the whole institution critically, and has been studying it for the past five weeks. She is now preparing an article for the *New York Evening Post*, which you must try and get when it is published. She is well pleased with the movement.

Mons. A. Godin is a sensible, practical Spiritualist, and this entire movement, undoubtedly, from what he tells me, is guarded and protected by the guardian spirits who are the guardians of a better government on earth. He is a splendid specimen of a man physically; he has a fine head; he works very hard and takes but little pleasure. His enormous wealth and energies are all concentrated to this grand government, which is the best system of a civilization we have on this planet to-day.

My trip through Europe has been a grand success, especially in Rome and in all Italy. I saw Vesuvius and Mount Etna, and the glaciers. Popery has seen its best days in Europe, which is admitted by the clergy.

I am on my way to-morrow to Paris. Mrs. Bristol accompanies me to that city, and I go to London on the 18th, and thence to Wales. My expectations are that I shall leave Glasgow about the middle of October for New York City. Let the JOURNAL readers know that I am alive and well. I have not been sick a day, nor missed a meal; the difficulty is I do not get enough to eat. Remember me to your dear wife and believe that I am,

Good.

water, so as to make it nourishing, but finally they did not do that, for fear it would find it out and so refuse to drink the water. He was particular about the water he drank, and would constantly inquire of them, if it was fresh from the well.

Just forty-two days from the time he began to fast, and just forty days from the time he ate the cracker and drank the tea, he consented to eat.

Frank Chase.

South Sutton, N. H., Sept. 20th, 1880.

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Evidence of Spirit Power.

To the Editor of the Religio-Philosophical Journal:
I have been a reader of your valuable paper and an investigator of the spiritual phenomena for a number of years, and from the first, I have made it a point whenever I have made a discovery having an important bearing on a theory or theories, to record the fact or circumstance—to plant a stone, as it were, for a guide not only to myself but for others who may be following after. This makes me desire to relate an "experience," which I think is scientifically of some importance. I, at least, attach great value to it, and possibly it may lead others to experiment in that direction.

About one year ago, being in San Francisco, I had a sitting with a Mrs. Francis, a slate writing medium well known in that city. At the time the medium had a daughter quite sick, and under the care of a physician. While seated with the medium in the parlor and while the writing was going on inside of a closed slate, the Doctor who was attending on the daughter called. This caused an interruption, for the lady excused herself, saying that as the Doctor had called, she would have to attend to her daughter, but would return in ten or fifteen minutes to resume the séance. Handing me the morning paper as she left the room, she met the Doctor in the hall and proceeded with him up the stairs to her daughter's room.

I looked at the paper a short time, and then noticing a small open slate upon the table, I took it up, placed a crumb of pencil upon it, and mentally asking that a word or name might be written on it, placed it beneath the edge of the table. I did this in an idle experimental way, not expecting anything would be done. Instantly the pencil was thrown from the slate on to the carpet, a distance of two or three feet from where I was sitting. Thinks I, "It is possible that my hand could have trembled sufficiently to cause the pencil to fall from the slate? I will try it again."

This time, after replacing the pencil, I was careful to hold the slate perfectly level, steadyng my right hand with my left, so as to leave no room for doubt. No sooner had I done this, than the pencil was shot off the slate entirely across the room! This was repeated three times—the last time with such force as to remind me of a pistol fired by a boy from a "beam shooter" or catapult. After the third time I could get no farther manifestations.

When, in the course of, perhaps, a quarter of an hour, the medium returned, I informed her of the occurrence, and her explanation was that I must be a mediumistic myself. This I knew was not the case, for I had experimented often without success, and I believe my presence at séances or circles has generally been regarded rather as a detriment to successful manifestations. We then inquired of the spirit that had been writing before the medium left the room, and its answer was—"We were able to produce the manifestation through the magnetic conditions of the slate and table."

From this occurrence, I date my absolute knowledge of the existence of "spirits" or "unseen intelligences." Hitherto, I had about come to the conclusion that what are called spirit manifestations were not really the work of spirits, but were produced by some occult power of the will or mind of the medium over matter.

But here we have the manifestations occurring: (1), when the medium was absent from the room, and with her mind occupied with other matters; (2), without her having the knowledge that any such an experiment was taking place; (3), the manifestations that did occur were a surprise to the experimenter himself. If it could be said that he was expecting anything to occur (which he was not), it was to have writing done upon the surface of the slate, which was not done, but something totally different.

Taking all these circumstances into consideration, I think I have as good reason to believe that there was an invisible intelligence and power with me, as I sat in that room, as I have to believe, that the three angles of a triangle are equal to two right angles.

J. G. D.

New York, Sept. 22nd, 1880.

Describing Man, Mr. W. H. Lambdin.

The readers of the JOURNAL may have noticed for several weeks past a card in its column signed Wm. H. Lambdin, appealing for aid in the sale and circulation of his tracts, etc., and in the support of his family. Having known Mr. L. for over twenty years, I can testify to his worth as a man, a thinker, an enthusiastic Spiritualist, and an ardent, untiring worker in the cause of rational reform. For many years he has been working in a quiet, unpretentious way, rather than by courting public attention in prominent spiritual and liberal communities, the result of his efforts in the field of spiritual propagandism are not as apparent probably, as are those of other more public apostles of the new dispensation.

Bro. Lambdin is now prostrated, semi-paralyzed, and unable to do anything to aid his family, who are sadly in need of assistance. We hope that all charitably inclined persons, who are so situated as to be able to extend help to this deserving object of their sympathy and succor, will render him such aid through the purchase of his works or by personal donation. His address can be found in another paper, in which also is indicated the character of the works on "Harmonology," published by him. When it is known that to Mr. L. I owe the fact of my conversion from the myths of theology to a realization of the truths of the harmonical philosophy and Spiritualism, the debt of gratitude due him by me can be imagined.

WILLIAM EMMETT COLEMAN,
San Francisco, Cal.

DEATH OF W. H. LAMBDIN.

It is but proper to inform you of the death of W. H. Lambdin, a cosmopolitan missionary, on Sunday evening last. He was very poor in worldly goods, and of course his body will have to be buried by subscription. His tracts and papers are in my charge, and those who wish to help defray funeral expenses, may send from 10 cents up, and I will mail them his little book on any number of tracts. Mr. Lambdin worked hard to introduce the truths of Spiritualism. His age is 32 years. Funeral next Sunday from the vault of Knights of Pythias Cemetery, near Frankfort.

H. A. THOMPSON.

800 North 6th st., Philadelphia, Pa., September 25th, 1880.

Communication from Mandan, Dakota.

To the Editor of the Religio-Philosophical Journal:

The newly settled and far distant northern region, is not noted for deep thought relating to things above the common or earth's earthiness, on part of its inhabitants. Non-belief in old religious dogmas, is quite prevalent, but seems more the result of a self-satisfying state of intellectual coma and sluggishness, than that of deep and earnest research after truth for truth's sake. A majority of this frontier population, like most other frontier people, perhaps, are of a pork-eating and whiskey-drinking nature. An insatiable desire for gain and satisfaction of the grosser and sensual appetites, seems the mainspring to human activity here.

You of the East, who are enjoying superiority or surroundings, who have the opportunity to develop and satisfy aspirations for life on a more elevated and spiritual plane, can but pity comprehend this situation. A person inclined in belief towards the philosophy of Spiritualism, finds it at times very hard, indeed, to assimilate with surroundings such as mentioned. There is need for workers here. Prof. William Denton is at the only one of the prominent workers in the good cause, having the courageous spirit to penetrate into this western wild, and give utterance to advanced thoughts and new and startling truths. He was herein June last, and met with a good reception. His lectures caused a momentary ripple among the sluggish mass, which gave promise of good results. Denton once gone from our midst, however, the usual inertia and intellectual stagnation ensued. The swine who had been washed, gravitated back to their wallow.

A few of us, prior to our settlement here, have been among the workers for the cause, in our humble way, and have also had the pleasure of meeting with celebrated free thinkers and advocates of free thought of the present day, to profit by their lectures and teachings. To us there seems need of agitation and stirring up in this locality. A small number of us, fifteen or twenty, have formed a corporation under the laws of our Territory, known as "Emerson Institute of Mandan, Dakota Territory," the object of which is the founding of a free public library, of free thought books and writings, intellectual, moral and spiritual culture. We procured three lots in the center of our little town as a site, and are striving hard to erect hall thereon, without delay. Lack of workers and sufficient means are the obstacles we find ourselves laboring under.

Are there those in the East, among the great brotherhood of liberalists and free thinkers, who when convinced of our earnestness in this matter, would extend a helping hand to pioneer brethren? Our wants are, books, papers, pamphlets, money and speakers.

The legal body of directors of Emerson Institute of Mandan, Dakota Territory, under certificate of corporate existence, from the Secretary of said Territory, are: Daniel Collins, E. U. Russell, B. L. Winston, Frank J. Mead and P. O. Chilstrom, all of Mandan, D. T. Either of the above named gentlemen can be addressed on the subject.

The object of rationalistic organization should be to eliminate religion, so called, from our governmental matters, so that all men may be free to have any religion or none, and yet be eligible to any office or position of trust under the government. We want no religion in our public schools—not religious services anywhere in any department of the government, civil or military. No public money should be paid, directly or indirectly, for prayers or sermons. No house of worship should be protected by law from leaving its full share of the public burthens. Let religion be exclusively a private matter—a matter that shall not be carried into public business and that shall have no special protection or recognition by law. This is the spirit of the constitution of the United States.

Add to this the promotion of morality and personal honor, the diffusion of useful knowledge, with lessons that will make the home circle better and happier, that will open the heart and the pocket to the appeals of the poor and the oppressed, whether of our own kind or the humbler kinds about us—use—lessons, lectures and publications that will teach us charity, mercy, benevolence, temperance, justice. These objects are grand enough and wide enough in their scope to enlist the sympathies and the cooperative assistance of all liberal-minded men and women. Diversity of beliefs we must tolerate. It matters not what a man believes if he behaves. And if men can come together on the broad platform of state secularization, the promotion of humanity, the education of all children, the support of the poor, and the general promotion of knowledge and human happiness, it matters not if no two of them believe alike on any of the distracting questions relative to a supposed future and our supposed relations thereto. We can wave all this if we agree on the vital questions.... Free thought martyrs and beggars are but poor imitators of Christian martyrs and methods. Let us have an organization that will command itself for its own inherent virtue and goodness—national and state councils, composed of brave, self-reliant people, who depend upon their own merits for success, and not upon the demerits of this or that Comstock, or church, or party, or law or government.—*Seymour Times*.

The slanderer and the sneak; the envious and the jealous, ultimately sling themselves to death! I will only add, let their *memoris* rot!

The facts are, I never saw the Philadelphia Buchanan—never crossed the threshold of one, or any of his pretended colleges—never saw one of his diplomas nor his signature in connection with any letter, manuscript or parchment. Is that definite enough?

On the other hand, I have to say that I read "medicines," and have attended two courses of medical lectures, the one Allopathic in the South, the other Eclectic in Philadelphia; and further, taking hook and scalpel in hand, I spent three evenings of each week for the term of three months in a dissecting room adjoining the Charity Hospital in New Orleans. Among the enjoyable hours and evenings of mine, several years ago, were those occupied in criticizing critics and disengaging dead bodies!

I have two medical diplomas, the one "honorary," the other hard-earned, and yet, though I have the legal "bit of parchment," I can honestly say that I have vastly more faith in the careful nursing and clean magnetic hands of our mothers and grandmothers with their ready rays of thorough-wort and catmint tea; more faith in plenty of fresh air, pure water, wholesome diet, sun baths, muscle beating, will power and prayer, than I have in ninety-nine one-handreds of the diplomated physicians, whether brandishing diplomas in "local practice," or sitting owlishly, pretentiously enthroned in official chairs they are but very poorly qualified to fill.

It was not with the purpose in view of practice, office peddling pills, big or little, as business, that I studied medicine and attended medical lectures; but to get a better understanding of anatomy, physiology, the general constitution of man, and to gain such knowledge of remedial agents as might in emergencies, be useful, while travelling in the tropical and torrid climates of the East.

For the first time, and possibly the last, permit me, dear Colonel, to indulge in the

following quite indigestible yet legible luxury: "The oyster," says Emerson, "mandates its impaired shell with pearl!" So the soul should "mend" her and take care of the earthly house it lives in. Doctors at most are uncertain helpers, and the "regulars" the most irregular and useless.

J. M. PARKER, M. D.
Hammonton, N. J.

THE NATIONAL LIBERAL LEAGUE.

Its Purposes Are Not the Purposes of Intelligent, Law-abiding, Peaceable, Moral People.

THE OPINION OF A RADICAL MATERIALISTIC PAPER.

It has long been evident, and since the action of the late Liberal Congress at Chicago, it is more than ever apparent that rationalists who desire to maintain their own self-respect and to merit and win that of their neighbors and the world, cannot afford to affiliate with the impractical people who control the National Liberal League organization. Its purposes are not the purposes of intelligent, law-abiding, peaceable, moral people. There are hosts of good people in the Leagues, but they are not the moving spirits. We have lived in hopes that the side issues and theisms that have earned for the Liberal League the contempt of the country would be eliminated from it. But that hope was small and has now disappeared. The impractical and fanatical resolution that Col. Ingersoll and others strove to defeat binds the Leagues to the defense and championship of a class of people who are the worst to be found amongst the sharers congregated in our great cities. No good man wants to engage in the printing and circulation of immoral books, prints and papers. The laws are ample to protect free thought publishers. Respectable individuals and ethists can publish their thoughts and works freely and without hindrance. We publish as radical a paper as any infidel can desire, perhaps, but we never suffer any fine or word to go into it that would offend the modesty of woman or injure the morals of old or young. We ask no more liberty of speech than we have—no more mail facilities than we have—no more freedom of the press than we have. If there are those who ask more they ask it not in the interest of that elevated rationalism that alone can enlisted the co-operation of intelligent, well-meaning, earnest free thinkers and make headway against the superstition and church intolerance of the age...

The object of rationalistic organization should be to eliminate religion, so called, from our governmental matters, so that all men may be free to have any religion or none, and yet be eligible to any office or position of trust under the government. We want no religion in our public schools—not religious services anywhere in any department of the government, civil or military. No public money should be paid, directly or indirectly, for prayers or sermons. No house of worship should be protected by law from leaving its full share of the public burthens. Let religion be exclusively a private matter—a matter that shall not be carried into public business and that shall have no special protection or recognition by law. This is the spirit of the constitution of the United States.

Add to this the promotion of morality and personal honor, the diffusion of useful knowledge, with lessons that will make the home circle better and happier, that will open the heart and the pocket to the appeals of the poor and the oppressed, whether of our own kind or the humbler kinds about us—use—lessons, lectures and publications that will teach us charity, mercy, benevolence, temperance, justice. These objects are grand enough and wide enough in their scope to enlist the sympathies and the cooperative assistance of all liberal-minded men and women. Diversity of beliefs we must tolerate. It matters not what a man believes if he behaves. And if men can come together on the broad platform of state secularization, the promotion of humanity, the education of all children, the support of the poor, and the general promotion of knowledge and human happiness, it matters not if no two of them believe alike on any of the distracting questions relative to a supposed future and our supposed relations thereto. We can wave all this if we agree on the vital questions.... Free thought martyrs and beggars are but poor imitators of Christian martyrs and methods. Let us have an organization that will command itself for its own inherent virtue and goodness—national and state councils, composed of brave, self-reliant people, who depend upon their own merits for success, and not upon the demerits of this or that Comstock, or church, or party, or law or government.—*Seymour Times*.

The Boston Herald Expresses its Opinion of the Liberal League.

The action of Col. Bob Ingersoll in withdrawing himself from the National Liberal League shows an independence on his part that is in every way commendable. By their unreserved condemnation of what are commonly known as the Comstock laws, the Liberal organization, and the Liberals individually, have brought themselves and their cause into contempt. We are quite willing to admit that in enforcement of the law, Mr. Comstock has far exceeded the spirit of the statute, and has sometimes acted as though his function was to suppress literature which bore hardly upon the doctrines of Christianity. In thus doing he has made a grievous mistake, and we should be the last to uphold him in such a cause. But the members of the Liberal League make no such discrimination. Because Mr. Comstock has in a few cases acted unwisely, therefore his whole work should be condemned in the way they argue. Because one of their number was put in jail for circulating through the mails literature much too feeble to be dangerous, they cry out for a repeal of a law which is indisputably wise in preventing the free circulation of all manner of articles and literature of a filthy and debasing character, wholly designed to corrupt youthful minds. Col. Ingersoll, whose devotion to his own children is well known, has on this account a tender regard for the children of others; and this accounts for his unwillingness to be, even in theory, a party to the removal of restraints which certainly prevent this commitment of lasting injury to them. When the use of the mail has so far taken advantage of that it is no longer safe, for the principals of schools for young women to give out catalogues containing the names of their pupils, it is absurd to say that the danger is an imaginary one. If a man of Col. Ingersoll's moral and religious opinions could be obtained, who would take upon himself the work of executing the law, we should have much more faith in its proper administration.

tion than we now have, when the executive power rests in other hands. But, in striking a balance, the good obtained so far outweighs the evil that we are willing to sacrifice quite a little undeserved persecution on the part of Mr. Comstock. By driving Col. Ingersoll out of the League, the Liberals have shown themselves false to their name. Liberality is not license, but this is what, in one way, would be secured by the total repeal asked for of the Comstock laws.—*Sunday Herald*, Sept. 26th.

DIRECTORY.

This will be published once or more times during each month and one line of space, given free, to every person sending the name, place, and address. If more space is desired, it can be had in the Medium's Advertising Column, at nominal rates. It should be understood that the JOURNAL is the publication of the directory, assumes thereby nothing on the part of those named below as to ability, integrity or development but may information in our possession will be cheerfully communicated on application, personally or by letter. The name of any person found negligent, in advising us of corrections which should be made, will be summarily dropped; all are invited to make use of this column, who appreciate its value.

Lecturers.

Rev. Chas. Andrus, inspirational speaker, Muskingum, Ohio.

Rev. G. Francis Allen, inspirational speaker, Somerville, Mass.

Rev. M. C. Allen, inspirational speaker, New Haven, Conn.

Rev. J. M. Allen, inspirational speaker, New York.

W. H. Anderson, Indianapolis, Ind.

W. H. Anderson, St. Paul, Minn.

W. H. Anderson

RELIGIO- PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY
THE ARTS, SCIENCES, LITERATURE
DEVOTED TO SPIRITUAL PHILOSOPHY
ROMANCE AND GENERAL REFORM

Truth bears no Mask, bows at no Human Shrine, seeks neither Place nor Applause: She only asks a Hearing.

VOL. XXIX. { JOHN C. BUNDY, EDITOR AND PUBLISHER }

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NOTES OF TRAVEL.

Interesting Experiences by Rev. Samuel Watson—Wonderful Manifestations Given at the Seance of Jesse Shepard.

To the Editor of the Religious-Philosophical Journal:

Having been requested to notice some things I witnessed during my summer trip, I venture with your permission, to trespass upon your columns for that purpose. My first Sunday in New York, I heard Mrs. Emma Hartings-Britten lecture twice at Republican Hall. Many years had passed since I first heard her. She was the first spiritual lecturer I ever heard, away back in the days when Joel Tiffany published *Gotham*, a monthly devoted to Spiritualism, and Partridge and Brittan published *The Spiritual Telegraph*, the first spiritual paper I ever saw. She is one of the finest lecturers I ever listened to. I regret that she is going to return to her native land. We need such advocates of our philosophy on this side of the water, all over our country.

Soon after I arrived in New York, I received a letter from that wonderful medium, Jesse Shepard, stating that his band wished to give me a "complimentary séance" at Mr. Kiddie's, "Wednesday evening." I have just received an account of it from Mr. Kiddie, which I will enclose to you.

My name sake having failed to attend the camp meeting at Neshaminy Falls, a telegram was sent for me to come several days in advance of my engagement there. I gladly obeyed the call, and filled her hour on Sunday to an immense audience. I love those Philadelphia Spiritualists. It seemed like going home, meeting so many with whom I have spent time so pleasantly for several years. I remained till the meeting closed, and a grand success it was.

During the time, I spent part of three days in the city of "Brotherly Love," with our mutual friend, Bro. H. B. Champion and his estimable and talented wife. Here I met with Miss Mary Jones, who is being developed as a clairvoyant. She gave me some good personal tests, demonstrating her powers in this interesting phase of Spiritualism, called by St. Paul the "gift of discerning spirits." She was entranced for the first time one evening when we were sitting for spirit manifestations. She was first controlled by her mother, then by a number of others, giving evidence of their power to use her vocal organs to speak as though they were their own.

At the camp meeting I called to see Mrs. Patterson, of Pittsburgh, who was on a visit to some relatives in Philadelphia. She is a fine independent slate-writing medium. A double slate is screwed together with a small piece of pencil put between them. After the writing is completed the pencil is found on the top of the slate. She gave me some tests in this way, and then wrote the following, purporting to come from my brother-in-law and my spirit wife:

"I am often with you, and am glad to say that you will develop in your own home an entirely new phase. We ask you to sit an extra fifteen minutes each night, and you will be well repaid."

A. DURFEE.

"I often write to you at your home, and I will help a few others to materialize in the open room within two feet of where you are sitting. There are wonderful things developing in your own home; so be patient. Bright spirits guard and keep you and yours from harm. We feel none of earth's pretty jealousies, but know and understand right."

MOLINE.

A prominent Methodist at Trenton, has been to see me, and made me promise to spend the night with him. After lecturing

REPORT OF JESSE SHEPARD'S MUSICAL
SEANCE BY HENRY KIDDIE.

Wednesday, August 4th, 1880, a remarkable séance was given by Jesse Shepard, the renowned musical medium, at the residence of Mr. Henry Kiddie, in the city of New York, which was attended by the following prominent advocates and disciples of Spiritualism, residing in New York, Brooklyn, and other places:

Rev. Samuel Watson, of Memphis, Tenn.; Hon. J. L. O'Sullivan, Dr. J. R. Buchanan, Mr. A. Demarest, Mr. Henry Kiddie, and Mrs. C. H. Drucker, of New York; Dr. Eugene Crowell and Mr. G. R. Miller, of Brooklyn, N. Y.; Mr. T. D. Pease, of Springfield, Mass.; Gen. E. K. Bullard, of Saratoga Springs, N. Y.; Mr. George S. Bowen, of Chicago, Ill.; and Mr. D. J. Thompson, of Plainfield, N. J., with several members of Mr. Kiddie's family.

It was of the nature of a reception appointed by the band of spirits who control Mr. S. to Mr. Watson on the occasion of his visit to the city of New York.

It is impossible to give more than a brief sketch of the marvelous manifestations of the evening, consisting of phenomenal music, both singing and playing on the piano, besides the sweet melodies which proceeded from a small harp that floated around over the heads of the sitters, the spirit of Sappho being the performer, as alleged by the spirit voice. The singing embraced a duet between a deep bass and high soprano voice; and the execution of a grand aria, which was marvelously perfect, while the accompaniment on the piano was inexpressibly beautiful. To illustrate the marvelous power of the voice in this wonderful song, it may also be mentioned that, contrary to the usual custom of accompanying the voice in subdued tones, the accompaniment on this occasion was with the full force of the performer, whose touch is one of more than ordinary strength; while, besides, the cover of the piano was lifted, so as to give full effect to the playing; and yet the melody was brought out with perfect distinctness throughout the entire song.

Bishop Oney wrote:

"Be not in the least disturbed by that pharisaical cant, or moral coward you listened to last evening; but let it, rather, strengthen you in your faith of spirit-life and spirit-communion. The world's wise opposers of the only evidence of immortality, see too plainly that their position is in danger of being displaced by a mighty truth which now shakes the foundation of all creeds from centre to circumference. They die hard, but die they will. Spirit-communion now has a hold on the thinking era; even on the scientific minds of the age, and such is the progress now being made, that all others, now antagonistic, must surely succumb. Again, I say, Brother, be firm and active in dispensing this truth of all truths, important wherever you may be. Yours with loving respect."

Mrs. Britten answered him the next night, as fully set forth in a late issue of the Journal.

Returning to New York, I went to Lake Pleasant, via Boston. I spent some time very pleasantly at the *Barrier of Light* office, with Bro. Colby and other gentlemen, including Mr. Eps Sargent, to whose lovely mansion in the suburbs of the city, I paid a delightful visit. I spent some time in the library where Mr. Cook had a communication written between a double slate held in his own hands, off from Mr. Watson, the medium.

I need not say anything of Lake Pleasant, as you were there as well as at Neshaminy, and your readers are well posted in regard to those meetings. I must mention, however, that Bro. E. V. Wilson materialized at the Eddy séances a number of times. I attended one of them. He was the first to come out. He looked about as natural as he did when I saw him there last year. He spoke distinctly as in earth life; said that he was permitted to come out first to open the circle. "I see," said he, "by that lady," pointing to one on the front seat near me, "a boy, her son, who has a broken nose." The lady said it was a good test to her, as she had a son as described. He came out afterwards, and conversed freely with us. I told him I was going to publish the communication he gave me through Dr. Mansfield. He replied, "I want you to do it, and also of my appearance here, and the test I gave to that lady." He said he was going over the country wherever he could find mediums through whom he could materialize. I attended only another séance; it was on Sunday afternoon, given by Keeler and Rothermel. The hall was pretty well filled. Everything seemed open and fair. They sat with persons selected from the audience to hold them, so that they could not move any part of their body or limbs without their knowledge. Hands with no visible body, looking as natural as any possessed by mortals, appeared in open daylight, took pencils and wrote messages to their friends, and handed them forth as naturally as mortals could have done. This was done with quite a number. Sometimes communications requiring several minutes for their production, would be written to friends who stood by and who recognized the messages as coming from loved ones who had long since passed away. The same law that enabled the fingers of a man's hand, seen at the feast when the holy vessels of the Temple were desecrated, to write the King's doom upon the wall of his palace, enables their hands to write on paper given them by their friends.

But I must stop my writing, and hasten on to say that I fully endorse the article written by Miss Susan Johnson about camp meetings and conventions; I met her at Cedar Rapids. By the way, I have rarely met with a lecturer and lady, with whom I have been so much pleased. I have heard most of our trance speakers, and I consider Miss Johnson among the best I have ever heard. You can hear wisdom, too, to her powers as a lecturer. She should be called to the most important places, where she would sustain herself and our glorious cause.

SAMUEL WATSON.

The following is a translation:

"My Father invisible, aid me to comprehend the law of duty. I know now that I ought never to ask of Thee life, or health, or a clear sky, or the fruits, or the flowers, or even the night of those whom I love, if it please Thee to sacrifice to thy secret purposes all the treasures of my existence, and all the splendors of nature. But that which is permitted to me to ask is the improvement of my soul, and the power of loving. Thee sufficiently to accept everything that comes from Thee—even the sorrows, the perils, and the piercing regrets."

GEORGE BAND.

It being a perfectly dark circle, it was found to be impossible to take down the words spoken, the addresses delivered, several of them of considerable length, and time, as already stated, in foreign languages, including a German passage purporting to come from the spirit of Klopfstock.

A small book slate had been also placed on the table, every leaf of which was without any marks; and, before the séance, contained nothing whatever. This slate, during the séance, was placed into the hands of Mr. Watson, who was told to be careful not to let anything fall from it; and on examination, after the gas was relit, it was found to contain a large three-lobed dried leaf, on the faded surface of which there appeared in red color, as if painted with a brush, or artist's pencil, characters in some foreign language. There were also what appeared to be hieroglyphs on one of the leaves of the slate; and it should also be stated that there was no time during the séance when these writings could have been executed by the medium's hand, as he continued to play or speak during the entire séance.

* The inscription was in two lines, the upper one being a Greek word, one of the meanings of which is the laying out of the dead; the other hieroglyphs not deciphered.

Stray Leaves from a Lecturer's Note Book.

What a glorious time we had down by the "sounding sea" at Onset! How the pleasant memories come rushing in upon the soul; memories of kind and genial faces; memories of sweet communions with loved ones gone before; memories of those voiceless inspirations that spoke only to the eye through the beauties of nature, spread with lavish hand on every side. Oh! Onset, thou art the Mecca of my soul! Wherever my weary feet may wander, my heart goes back to thee with glad rejoicings for all that thou hast revealed to me of spiritual unfoldment and culture. How the old associations come unbidden, trooping up before me from the past! Old faces never to be forgotten, through the rift in memory's curtain, look out upon me once more. What a phalanx of mighty soldiers in the army of truth: Dr. Peebles, W. J. Colville, Col. Bundy, Mrs. Wood, Jennie B. Hagan and Lizzie Doten, Dr. Storer and Dr. Greenleaf. How well and nobly have they all fought for the truth, giving without stint of their vitality and means for the advancement of the cause of Spiritualism. Here where harmony reigns and culture predominates, what a place for the unfoldment and development of intelligent mediumpship.

In law the truth of a statement is oftentimes established by corroborative evidence, and why may not this rule hold good in the domain of spiritual science? I think I have some facts upon this subject of sufficient interest to the general reader, to warrant my inserting them in this article. While at Onset, I visited one of the séances held by Mr. Henry B. Allen, and while sitting by the side of him, holding both of his hands in my own, the following communication was written upon a piece of paper lying upon the table directly in front of us, and folded and placed in my pocket:

"George, I am glad to see you. Tommy Brown."

Tommy claims to be a negro spirit. While on earth he was a carpenter by trade, and somewhat of a musician. In Mr. Allen's séances this spirit manifested considerable musical talent by playing upon the guitar and swinging the instrument through the air. He also imitates very nicely the sound of boring with an auger, planing, etc. As these manifestations take place in the dark, no one knew that I had obtained any writing, and I took particular pains to keep the matter a secret. The next day I engaged a sitting with Dr. Fred Crockett, of Rockland, Me., a psychometric medium. I handed the Doctor the piece of paper upon which "Tommy" had written, so folded as to conceal the writing. After holding it a few minutes he threw it from him with a convulsive shudder, exclaiming, "What a wonderful power comes with this piece of paper." I picked it up and handed it to him again. He held it between the thumb and forefinger of the left hand, and after a few minutes duly he said:

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see this hand take a pencil, and write upon the paper. It folds the paper and places it in my vest pocket. I don't understand this. I see a hatchet, a plane, a saw, an auger and a batman suspended in the air. I can't comprehend their meaning. The power is exhausted, and I can't get any more now."

Thus psychometry in revealing the characteristics of the spirit, and not of the medium, substantiates the genuineness of the phenomena.

I fain would have lingered longer by the sea, and enjoyed the pleasant company of Col. Crockett, Mr. Nye, Major Griffith, Mr. E. Gerry Brown, W. W. Currier, and a host of other warm friends, but time will not wait, and the calls of a lecturer must be attended to.

From Onset I returned to Beverly to fill the remaining Sundays of my eleven months engagement; from there to the camp meeting at Harwich, where four days were spent pleasantly and profitably listening to others, and dispensing the spiritual philosophy. I was again reminded of the old adage, "Forsake fayre, and away through the busy mart of civilized life. I low to pitch my tent in 'Forest primeval,' upon the shores of Lake Sunapee, and enter upon the arduous duties of President of the meeting. For thirteen days we had a feast of good things, harmony reigned and a feeling of contentment and happiness pervaded the camp-ground. The following is a list of speakers, selected with the greatest care, who addressed the meeting: W. J. Colville, Boston; Geo. A. Fuller, Duxbury, Mass.; Dr. H. B. Storer, Boston; Dr. J. P. Greenleaf, Boston; Mrs. Emma Paul, Stow, Vt.; Mrs. Lizzie S. Manchester, West Randolph, Vt.; Miss Jennie B. Hagan, South Royalton, Vt.; and Mr. A. F. Hubbard, Plymouth, Vt.

Among the many mediums present may be mentioned the following

Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON.

[CONTINUED.]

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CAPITOL.

Another examination of the same:

"The capital building is immense. There are museums, libraries and other buildings connected. The building where the representatives meet is very large. There must be 800 or 400 of them there. In the centre is a platform where the president and the higher officers sit. The whole room holds thousands. The people sit on seats that rise gradually all round. It is easy to hear—some arrangement in the roof I think. The representatives do not meet often nor stay long. The president and six or eight men have a good deal to do all the time.

"I see no regularity in the time of office. Some are in for many of our years, and others but for a short time. It is considered a crime for a man to have an office and not attend to it. I think a man is not allowed to speak more than about 20 minutes. The members sit for 12 or 15 hours a day for a few days that is the end. They keep it up till they are done. They have great trouble with a brown people that are continually fussing. They have voting power and send representatives who make the trouble.

"The speakers move around on the central platform, talking first on one side and then on the other. The citizens on the outside make considerable noise at times. They call for a man they want and wish some men to speak longer. I think it costs the men who are representatives more than they make. Most of them are very honest. The very best and most intelligent men are elected here.

MUSEUM.

"I am in a museum; I see bones, stuffed animals and models of animals; some are very peculiar. One is like a hog, with a horn like a rhinoceros; some are like deer and cattle united. I see skins of them. There are many cat-like animals, but they are all different from ours. We should say there was something the matter with them. There are butterflies here 18 inches from tip to tip; they are in a case. There are very few serpents, but many models of various kinds.

"In one room there are different sorts of men, that look exceedingly natural. Some are very low, fully as low as negroes; the skulls are behind them. There is one so low, I cannot tell whether to call it beast or man; it is hump-shouldered, with hairy face, long arms and feet, and peculiar toes. It is all artificial. There are 25 or 30 kinds, but they do not all represent different races.

"There is one room for showing arms of different kinds; spears, bows and arrows, then improved spears and arrows with heads that fly off, crossbows and guns. They never advanced very far in arms, though they had what might be called a cannon that was fired by electricity. This could set a building on fire at a great distance.

"Here are musical instruments; a kind of flute and drum come first. Music-boxes sing almost like human beings. I see a printing press that looks something like ours; it is very old. They must have known how to print for a long time; they use nothing like it now.

"Now, I am in a picture gallery. Some look like wood-cuts, others steel-engravings and photographs. There are photographs on paper; one is of a girl nearly naked, in natural color and placed so as to look just like a real individual. It seems hardly possible that it can be artificial. One picture represents birds just hatching; they somewhat resemble our chickens; the mother bird is beside them.

"There is much fine statuary, more natural than ours by far. I see a picture of a man with an axe in his hand, going to brain baby, and the mother holds his hand. The man is rough and nearly naked and the child is altogether so. Huts are on fire in the distance and two bodies are burning; it is well done. Another picture represents a man on a desert riding a lame-animal and fighting a brown man, who has an axe in his hand. A spear lies on the ground broken in two. The white man has the brown man by the throat and with a knife is ready to stab him; every muscle shows. The white man is nearly naked, for his clothing is torn off; and the brown man is entirely naked. Here is a big, brown fellow away out on the water with two children in his arms. A man is beside the corpse of a woman that he has just killed; from jealousy, I think. All these are much more natural than any thing we have done yet.

SPIRITUAL SCARCE AT THE CAPITOL.

"They had that national scence, but they did not do as well as before. The lady came out and spoke, but not very well; eight or ten tried to come out at once, but they were indistinct. They tried to form a ring of children, but they failed; some one laughed and others stampeded. Nothing was done for three quarters of an hour; it nearly broke up the scence. One medium has voices sing; that does very well. At last an old man came out, who was well known. While the voices sang the people became quiet and the spirits were able to bring him out. A brown man comes after he leaves; he is strong; they turn up the lights now. Somebody in the audience throws small iron stones at him and creates a great disturbance. A certain party is determined to break up the scence and officers cannot prevent it. The voices commence singing again and the people are quiet. The old man comes out again and they listen to him. An officer takes weapons from some; they look like bolts.

"It is almost as light as day now. The old president comes out and speaks to the people."

He means the president of the country.

"He stands beside the spirit form and one looks as natural as the other. The officers have arrested several men. The lady who comes out so many times seems to be the chief spirit. I think the scence lasted for three hours. It was not a failure, but it was not as good as it might have been had the people been quiet.

"The next day, or soon after, the representatives meet, and the old spirit addresses them; the medium is on a lounge. He must have been a reformer among them and well known politically; he is very eloquent. There is another spirit unknown to them who also appears. Several spirits come out now, that the people know. They shake hands as we do. One of the senators takes hold of a spirit's hand and the spirit fades away. This is in daylight. They do not stay materialized very long, 20 or 30 minutes, perhaps. Eight or ten come out and stay from 5 to 30 minutes. A gentleman and lady come from the audience and make passes over the medium; first the lady and then the gentleman.

"The young man who wishes to marry the medium was stabbed while attending the scence the day before. He admires her for her personal beauty. There is a good deal of brown blood in him and he is haughty.

"I see spirits coming out in broad daylight now, in many places. The people are not satisfied unless they appear in full light. Spirits have appeared in public for 150 years and yet the people generally have not accepted the fact. They are a sceptical people and hard to impress on. I see where they come among them quite often, 25

or 30 materializing at once and the medium conscious."

"How do you recognize that they are spirits?"
"I can see them form. At first they look faint and I can see through them, but they become stronger. There is always a light near them. When there are a number they look more faint than when there are a few. I see more I think than the people do. They do many things when they materialize. They write with pens much like ours. They are fond of red ink; it dries very rapidly.

"I think these people long ages ago were sun-worshippers. They slowly advanced to other forms of worship, planet worship and so on. When that died out, all forms of worship died out and they became indifferent to all. They have long believed in one God, a supreme governor, whom they never represent by pictures. For 800 or 400 years, Spiritualism has been notedly among them, though they have had some idea of it for a much longer time. There are other nations who do not accept it. A nation farther down the gulf has generally accepted it. Nations a long way off, although they are civilized, make sport of the spiritual ideas of these people. There was a long struggle before these spiritual séances could be held. Some spirits move about on the ground in daylight now."

I have not received as much independent testimony regarding the materialization of spiritual beings on Sideros as I could wish. The following from Mrs. Denton is extraordinary, but most of it corresponds with what has been received independently from others. The specimen examined was from Ovifak:

"In the first place I go backward in time and then I go up and up and outward in space, until I stand on a world of diversified, and in some parts, very beautiful scenery. I see here hills, and table-lands and valleys clothed in verdure and one hill side adorned with bright colors. I see also many extensive and even magnificent canopies, supported by superb columns, and in some places there are, I should think, drop-curtains, or something of that character. There are more definite enclosures in the upper portion of these habitations, but I cannot tell whether they are fixed or are movable like curtains. The appearance now, however, is that of fixity, but I see no way.

"I see three distinct classes of people, and another order of beings that I do not at all understand, though they are equally in the human form. Those of the first of these classes are large and of full form. Those that I see are of light complexion and I think generally have gray eyes and rather light hair. Those of the second class are small, delicate, and with the most innocent looking faces imaginable. I never beheld such faces anywhere on our own globe, unless it may have been where I have seen beautiful bubbles, of which it is possible to see now and then one. But these are apparently men and women of mature years. The third class is a very curious variety, as unlike any I ever saw before as can well be imagined. The tallest individuals that I see are not more than three or four feet high. Their color is black or very dark, but their peculiarity consists in the enormous disproportion between their height and the length of their limbs and the size of all the parts. Their bodies are no larger than my arm and their limbs are proportionally small. The appearance is unaccountably strange; I can give no adequate description of it.

"But the fourth class of beings I can only describe as being human in form, for in substance they are like thin clouds; they float in the air like clouds, yet they control their own motions; that is they move voluntarily and appear to govern their movements in precisely the same manner that we, of more ponderable material, govern our movements. They also appear to hold some form of intercourse with each other and to be governed or influenced by such intercourse, but I do not understand their methods."

Mrs. Denton does not believe that these were the spirits of departed human beings either belonging to Sideros or any other world. It will be seen, however, that similar beings to the last have been seen on Sideros by several observers, most of whom regarded them as the spirits of human beings who had once dwelt on the little world.

Mrs. Anna Kimball, of Dunkirk, N. Y., with a Palisville meteorite saw and described Sideros very much as it has been already described by several. I do not give this description, since it corresponds so closely with what had been already published, though she informed me that she had not read those descriptions nor did she know what the specimen was that she was examining. I give her description of the spiritual beings on Sideros, since she could have known nothing of the previous descriptions of others at the time it was given:

"I see an ocean and on the side of it a beautiful country. Twenty miles back there are graceful hills covered with trees, having very fine foliage, nearly as fine as the leaves of maidenhair fern."

"I see now a peculiar building, not like anything here; it looks like a town under one roof, it is so large; it seems to be a palace of industry. I see many people with small heads and round figures, petite and round. I see no one that looks old. They are wise."

"I see one that seems transparent; I see objects through him—people on the other side. He has something over his form, a pale blue material. The people recognize him; he is among a group and is smiling and pleasant; he is teaching them and they are learning. I wish I knew what is being said. I see a woman of a similar kind. What a beautiful place! cone-shaped and immense; it is made of a kind of transparent rock. This beautiful woman stands nearly in the centre of thousands of people that are in groups. I see many people there, less transparent than she, but approaching it. Some have dresses that give them the appearance of being clothed in flowers. I can see her feet on the floor; they have nothing on them. I feel abashed in her presence. There is an uplifting influence here that thrills me."

"I go into a place where I see transparent persons magnetizing a young lady; she has beautiful features and a perfect form. A most beautiful light comes down and stands over her head and now I can see form within it like a fetus, surrounded by a white, pearly element. It expands very rapidly into a lovely form, like a queen with golden hair. She recognizes the spirits as old friends. Young persons gather round and bring flowers. She puts her hands before her eyes, as if she could not believe her senses. She is now covered with a white garment, but her feet are bare. Her hair is lighter, fairer. I never saw such an exquisite woman. Her peace and repose are indescribable. They take her by the hand and lead her to a divan in the centre of a room. Near it is a slab, covered with intricate work, in which are gems placed upon it, carved supports."

"Now I hear music; it is not a singing nor an orchestra, very much finer; no harsh, metallic sounds, perfect melody. I see nothing that it comes from, but it fills the atmosphere. She clasps her hands and listens, and as she listens, I can see her whole form light up as with electric flashes. Her brain is brightest."

"Her old body lies on a couch and I see a spirit placing the long, dark hair. She looks at the body sideways at times; she does this very gracefully. The robe that she wears is so ethereal, I can see her perfect form through it. A silver-hued element floats all around her."

To be Continued.

THE TRUE PHILOSOPHY OF EVIL SPIRITS AND OBSESSION.

Some Misstatements of J. H. Mendenhall Corrected.

BY WILLIAM ENMETTE COLEMAN.

"By ignorance is pride increased:
They most assume who know the least."

"Misunderstanding and Jealousy create more unkindness in the world than deception and trifling."—*Oracle*.

"Malignant, fiendish spirits—those wishing harm to mankind—are not suffered to control mediums or communicate with earth; but undeveloped, unwise, though well-disposed spirits do communicate, under the supervision of higher spirits. Wisdom overrules all. The prevalent conceptions of spirits tempting people to commit murder or suicide, to burn barns or houses, to get drunk and use tobacco, and that spirits render persons insane, that insanity is caused by spirits, are entirely devoid of truth, the idle chimeras of short-sighted investigators and superfluous thinkers. The spirits that obsess human beings are usually of the earth, earthly—diseased mental conditions, deranged psychological states, unbalanced brain forces. Sometimes what is called obsession may be due to imperfect spirit control, semi-developed mediumship, a lack of assimilation between the mentality of the control and that of the sensitive or medium. So far from spirits rendering people insane, they do all they can to relieve the mental perturbations of those so afflicted. Magnetic healers and mediums relieve the insane and those supposed to be obsessed (which latter are partly insane, so-called obsession being usually merely a form of insanity), by the aid of the soothing magnetism imparted by spirit-healers on the other side, in conjunction with that of the operator. The demons that are driven out or exorcised by these healers, are not evil disembodied spirits, but mental delusions, monomanias, hallucinations and other abnormal operations of the mind; these it is that are dislodged. Obsessed persons are insane, and the healthful magnetism of spirits and mortals aids in their restoration to mental health and sanity. Persons who imagine themselves prompted to commit crime or other injurious practices, by spirits, are hallucinated—led astray by deranged fanatics—in plain terms, they are, to that extent, crazy.

"There is no case of so-called obsession or demoniac infestation, but what is fully and satisfactorily explained in accordance with pure science and rational philosophy, by the principles of diseased mental action, as outlined above, and I repeat that no spirit ever incited any one on earth to acts of crime, fraud or vice—every supposed instance of which (and I know there are very many), being simply a case of unbalanced mental integrity on the part of the one foolishly supposed to be so tempted.

MISSTATEMENT NO. ONE.

Mr. Mendenhall, in the first paragraph of his JOURNAL article, affirms that I have "never witnessed or learned anything" of the facts of obsession, materialization, etc., called in question by me. Inasmuch as I have been a close student of spiritual phenomena for twenty-one years, and have a familiar acquaintance with the entire literature bearing upon the modern phase of Spiritualism, besides, from my knowledge of the literature of the world of all times and ages, whether history, philosophy, science, theology, the classics, etc., bearing upon the subject of evil spirits and cognate topics, it can be readily perceived how absurd is the statement that I know nothing about the supposed influence of undeveloped spirits on mankind. Brother Mendenhall refers me to the teachings of Plato, *Escluspius*, Socrates, Apollonius, and other ancient sages upon this point. With all due respect to the profound scholastic attainments of the gentleman as regards the mastering and mental assimilation of the crude speculations of the ancient mystics of Arabia, Persia, China, Egypt, Syria and Greece, I hazard the assertion that my knowledge thereof at least equals that possessed by my critic.

So far from being an ignoramus on the subject, I have for years made the question of obsession a careful study; and, after a mature investigation and impartial consideration of the conflicting theories thereto, I have adopted the views now held—views based upon the solid rock of scientific truth, not the crumbling, shifting sands of vague imaginations and material speculations—views which I am as confident are true, in the main, as I am that the sun rises and sets. Not till after a long and searching examination did I come to any positive conclusion in the matter. A vital question like this cannot be settled by a superficial survey of the field of abnormal psychological phenomena. A careful sifting, a probing to the bottom of the entire subject in all its ramifications, is requisite in order to arrive at a truthful conception of the nature of the diseased mental action of so-called demons and obsessed persons. Now, the whole subject is perfectly simple and clear to my mind. A correct understanding of the laws of spirit control and of the nature of the spirits of departed human beings either belonging to Sideros or any other world. It will be seen, however, that similar beings to the last have been seen on Sideros by several observers, most of whom regarded them as the spirits of human beings who had once dwelt on the little world.

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MISSTATEMENT NO. TWO.

Mr. Mendenhall says I "endeavor to convince" people to believe that there is "no such disposition among men and women in spirit-life as would induce them to work evil to their fellow beings yet in the flesh," and that an "immediate cessation" from evil takes place through the shuffling off the physical form—that "we leap at once toward perfection" by the mere act of death. What warrant has Mr. Mendenhall for attributing to me (or to Mrs. King, whom he tries to saddle them, such absurd theories? What did I ever publish one word implying a belief in such insubstantial unrealities? I believe just as all Spiritualists do—that each individual begins life in the Spirit-world just where he or she left off here, and that by gradual growth the evil and dross of our nature are purged away, and the spirit passes from circle to circle and from sphere to sphere as it is fitted so to do by effort, culture, progress. The lower circles of the second and sphere are filled with low, undeveloped evil so-called spirits. It is not the existence of evil spirits in the Spirit-world which is denied; but that they are permitted will to flock to earth to obsess the children of earth, tempting them to commit crime, practice vicious habits and causing insanity, I do most emphatically deny. The lower spirits of the Spirit-world are under the guardianship and guidance of higher spirits and every evilly-disposed individual in spirit-life is under the superintendence of those who have the power to restrain him or her from preying on humanity either on earth or in spirit-life. As criminals in earth-life are, in a measure, restrained, and all good citizens do what they can to prevent the commission of crimes and outrages on their fellowmen, so, in the higher governments of the Spirit-world, those criminally disposed are kept in check, not by bolts and bars, walls or prisons, but by a force and power far more effective—that of the psychological will of their appointed guardians in higher circles.

We often hear it stated that evil spirits must act out their natures. In answer, let me inquire, do we allow evil men and women on earth to act out their natures? Do we permit criminals to rob, murder, burn, etc.? What are all our courts of justice for if not to prevent evil spirits from "acting out their natures"? And is the Spirit-world inferior to the earth? Are the social states of that higher realm beneath those of this undeveloped planet? They must be, if the loose pernicious theories of the believers in obsession are correct. But thank God! we know that they are not true—that order reigns supreme in the Spirit-world—that the inhabitants of that world and of the earth are fully protected against the intrusion of malignant and viciously-inclined spirits, by the wisdom and love of the designers of the superior circles. If all spirits were allowed to follow the dictates of their evil natures, what chance for improvement and progress would there be? If such were true, they would continue to grow worse and worse, more and more deeply ingrained in vice and crime. The prevention of their continuance in

"We often hear it stated that all spirits who ever communicate with men on the subject, so far as he knows, taught that evil spirits possess greater power to harm men on earth than when in the body. This is a notable instance of the very limited knowledge possessed by the good brother, or rather it is an indication of the extremely loose and shallow manner in which he conducts his researches in spiritual matters of vital importance.

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JOHN C. BUNDY, - - - Editor.
J. B. FRANCIS, - - - Associate Editor

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The Facts in Mrs. Esperance's "Exposure."

In this case "Resurgam" writes that from the beginning of the séance nothing bore the usual marks of genuineness. Before the invocation was over he was surprised, for three reasons, to observe something purporting to be "Yolanda" at the spirit compartment of the cabinet. These reasons were, first, that the appearance was premature; there had not been time to collect the power essential to materialization; secondly, he had not felt, as a sitter in the circle, the same sensation which he usually felt of being drawn upon for power to effect the materialization, a sensation which in his previous experiences had been so unmistakable that at the moment of the pretended appearance of "Yolanda," he was in the act of remarking that the spirits were not yet at work collecting the power. Thirdly, the pretended apparition was so much taller than "Yolanda" that he made a note in his book, that the "form" was "like Yolanda but taller, I think."

There was also, on the appearance of the form, a scantiness of clothing and a prodigality in the display of contour and of flesh, especially "as the medium held out her white skirts for trinkets to be thrown to her," that seriously arrested the observation of "Resurgam," and must have instantly caused such skeptics as had any design to test the medium's honesty to conclude that this was their time.

Hence as the medium passed around the circle distributing her flowers, she no sooner came within reach of Mr. Warnes than he seized her, and a struggle ensued in which the medium screamed, kicked and fought somewhat more vigorously and humanly than disembodied spirits are wont to do. At the same time "Resurgam" went into the medium's compartment of the cabinet, examined her empty chair, empty dress and empty shoes, and satisfied himself that Mrs. Esperance was not there, but was in the arms of Warnes, and that "Yolanda" for that evening had not been visible. The light in the medium's opened compartment at this time was sufficient to show the time by a watch.

"Resurgam" who, with sincere grief certifies these facts, also says:

"That there is a really genuine 'Yolanda,' I am as absolutely certain as I am of my own identity, and I will give abundantly of incontrovertible evidence and proof of that fact as I will of the unrivaled genuineness of much and nearly the whole of the mediumship, and of much and nearly the whole of the spiritism of Mrs. Esperance. I have done, and ever will do, the best testimony in her favor that any medium on earth ever could receive, yet, on the other hand, no friend can testify towards her, shall ever cause me to be any party to a wrongful impersonation of a spirit-form as occurred on this occasion."

We cannot, of course, make the exposure of a medium in a single false personation, a ground of denying previous materializations through the same medium, of which we still have complete evidence that they were genuine. As we have often heretofore asserted, each séance must stand on its own merits. The ultimate fact involved in the whole analysis is that the spirits frequently select mediums who will sometimes falsely personate the spirit, and in Mrs. Esperance's case, not from any fear that the spirit will not appear, for the false impersonation surprises the audience before the spirit has had time to appear. What is it that induces a genuine medium, who has no reason to doubt that at the usual period, a genuine materialization will take place, to slip off her shoes and her dress, strip herself to her chemise, and, instead of waiting for a true spirit form, stalk through a circle to every member of whom she has probably given true materializations, and inflict upon them a false impersonation, to the lasting sacrifice of her own modesty and reputation, to the seeming disgrace of the cause of Spiritualism, and to her own permanent injury in self-respect, in pocket and in public esteem. In Mrs. Esperance's case there was apparently no reason to apprehend that the séance was dragging into a failure. No time had been given for a success. Moreover in the same case there is no shame or consciousness of guilt in her mind at her defeat. What a queer mixture of naivete

and brazen effrontery, but without one particle of conscious offense, is manifested by Mrs. Esperance after her seizure as narrated by "Resurgam!" He says:

"Mrs. Esperance began carried into the cabinet, an alteration started with Mr. Armstrong and the man who had seized her, and a general demand arose of 'Is the door locked?' 'Don't let him go,' 'who is he,' 'take his name,' etc., on which Mrs. Esperance, in the cabinet, said, 'I know him; his name is Warnes; he lived by the Falling Stairs; he ought not to have been admitted; how did he get in?' 'I don't know,' 'I know him,' etc. 'I am Warnes,' said, 'Yes, that is my name, my name is Warnes,' and Mrs. Esperance replied, 'Yes, I know you, and you call yourself a Spiritualist! A pretty Spiritualist!' 'Turn him out,' etc."

Mrs. Esperance plainly assumes that the wickedness of the transaction is not in her, but in the pretended Spiritualist who had the audacity to seize and hold her, until a light could be brought. She not only seems to be indulgent, but, absurd as it is, her indignation seems to be honest.

We have frequently seen criminals arrested; but we never saw one, who even in the audacity of crime thought his arrest a violation of the officer's duties, or who would retort, while conscious of being caught in the act, "And you call yourself an officer?" And yet Mrs. Esperance, so far from outstripping the criminal classes in impudence, had enjoyed the previous respect of those with whom this exposure brought her into collision.

Certain Forms of Deceit in Mediums—The Question Raised.

The recent seizure of Mrs. Esperance in England, while engaged in personating the materialized spirit, "Yolanda," seems to be proved by an overwhelming array of candid testimony. Moreover the proof nearly all comes from Spiritualists who are as certain that the previous appearances of "Yolanda" were genuine as they are that this one was not. The chief duty that remains is to admit the imposition in this instance, side by side with the genuineness of much of the medium's previous work, and to ask ourselves what view shall we take of cases wherein genuine and even powerful mediums for some occult reason, seek on particular and exceptional occasions to personate spirit presence where no spirit influence seems to be present.

There is one phase or theory possible in such cases which would call for a course more discreet and sensible than the nearly riotous demonstration in which Mrs. Esperance's seizure resulted. Materialists charge that mesmerism is a form of somnambulism and that all trance conditions are somnambulic. Possibly this may have a germ of truth for some occasions. If spirits, while in the body, can mesmerize or produce a state slightly resembling somnambulism, whereby other spirits also in the body are brought into states of unconscious and involuntary action, it is not impossible that disembodied spirits may also mesmerize mediums and induce complete somnambulism or lead them involuntarily into the personation of spirit forms. Why they should do so, is a question for subsequent inquiry. If disembodied spirits ever do mesmerize mediums, it would certainly be very unjust to hold the medium responsible for acts done in the somnambulic state at a time when even the courts of justice are acquitting criminals for taking human life while in that condition.

If we assume the possibility of a spirit mesmerizing a medium so as to impair the moral responsibility of the latter and we think Spiritualism has not yet reached the stage where the possibility of such an event can be denied, then the duty of all circles and audiences, before whom one who has been usually known to them as a genuine medium, and an honest person, appears to be falsely personating a spirit, is to test whether the medium is in a somnambulic or mesmerized state. Any somnambulist suddenly seized, will kick, scream, display remarkable strength and soon resume the natural waking state. A somnambulist also would feel no sense of guilt on account of anything she may have done while in the somnambulic condition. There is a possible stage, therefore, in which that which purports to be a materialization of a disembodied spirit, may be a clear deception, and yet free from fraud on the part of the medium. If there is fraud, as in a certain sense there must be, it would be the fraud of the mesmerizing spirit, and not of the medium.

The fact that such a theory could be made a cover under which mediums intending fraud could practice impersonation without disgrace, forms no reason for either accepting or rejecting it. It is a hypothesis not to be unbalanced, but merely to be experimented upon. The true test is to determine first whether the materialization is a real spirit or an impersonation. This Mr. Warnes did. If it be an impersonation, then to determine whether the personating medium is in a somnambulic or in a normal state. This Mr. Warnes, in the unfortunate excitement did not. Until this is done we venture the suggestion that anger, denunciation and emotion, are all premature. Somnambulism is a fact universally recognized. The tests whereby it is distinguished from the waking state, are known to all and are very easy of application.

Two sources of error are to be guarded against in conducting such experiments. The first is the reluctance of some Spiritualists, who have seen genuine phenomena from a medium, to admit a false impersonation when it comes. Until the false impersonation is distinguished clearly from the genuine spirit materializations and is admitted as a fact, there can be no investigation into its nature or cause. The second source of error would be the possible attempt to screen under the plea of mesmerized mediums, the deliberate and premeditated cases of deceit in which as in several noted

cases familiar to our readers, the mediums and their managers have accumulated stocks of veils, tinsel, masks and "special paraphernalia for personating spirits, constantly on hand. Where such paraphernalia of premeditated deceit are found, it is idle to inquire further for the cause of the false impersonation. The unpremeditated and unsophisticated character of the facts in Mrs. Esperance's case, renders the theory that she was acting under spirit control while practicing a false personation, possible and plausible. We do not say it was probable, but it should have been quietly and carefully tested. Had she sat outside the cabinet, and there dressed in presence of her audience, the theory of spirit control and virtual somnambulism would probably have occurred to every person present. It was the fact that she undressed within the cabinet that made out the case against her in the minds of those present. There may have been a stage in the history of spirit materialization when the use of the cabinet for the medium was necessary, though we doubt it. But mediums whose development has passed out of that stage, serve the cause of Spiritualism, at least so far as people on this side the veil are concerned, much the most effectively.

The Scientific Basis of Spiritualism.

In his forthcoming work under the above title, the plan and some of the contents of which he showed us during our last visit to Boston, Mr. Epes Sargent proves by the inductive method that there are certain thoroughly attested facts in Spiritualism, as scientifically established and as capable of verification as many admitted facts in pathology, chemistry, or geology; that these facts present the basis for a psycho-physical science; and that the materialists and so-called scientists who protest against these facts and refuse to accept them on the pretense that they are outside of the order of nature, merely beg the question and pre-judge the whole subject in so doing, and moreover proceed in violation of that experimental method to which they profess to be loyal.

The specious objections that have been raised against Spiritualism during the last thirty years by Faraday, Carpenter, Hammond, Beard, Clifford, Leslie Stephen, John Wells, Howells, Wondt, Bradlaugh, Huxley, Tyndall, and others, are taken up one by one and answered with that penetrating force which only arguments winged with sharp irresistible facts, can supply. The pith of Baron Goldenstubb's book, giving his now authenticated experiences in direct writing, with facts and arguments never before translated into English, are presented in a very interesting chapter. The bearings of an absolute knowledge of our immortality on public morality, religion and other interests are discussed with philosophical clearness and sagacity. The objections of Mrs. Richmond's controls, recently in England to the attempt to present a "scientific basis" are answered with good temper, but with overwhelming cogency. The "controls" are shown to have involved their medium in contradictions, as she is made to say repeatedly in some places what she unsays in others, the balance of their own testimony being obviously in favor of the "scientific basis."

A prominent physician asserts that the minute details of every case of self-slaughter published in the newspapers, does much in increasing the crime, maintaining that there is no scarcity of men and women who take their lives for the purpose of obtaining a little posthumous notoriety.

Although suicide has been considered justifiable under certain circumstances, even some eminent men maintaining that self-destruction, "so far from being an evidence of insanity, is one of the strongest proofs of individual will," we can only consider that person a coward who shirks the responsibilities of life, however trying and unpainable they may be, by destroying his own physical organism, and thereby liberating his spirit, and forcing it into a realm where he will still be confronted by the responsibilities which every human soul has inherited by virtue of its existence. There is no method, either on earth or in the Spirit-world, whereby a human being can instantaneously so shape his surroundings and associations that they will be entirely to his liking; the spirit cannot through the instrumentality of suicide, enter a domain where the iron hand of law does not rule with a well defined purpose in view. The wild and visionary object of the suicide seems to be, principally, to escape from self—to banish some real or imaginary infliction, and to emerge therefrom a new being, completely reconstructed and especially adapted for an enlarged field of happiness. "We can," says Dr. Hunter, "conceive of a condition where it would be better for a man to die, but of no condition where one would be justified in taking his own life."

One of the most important chapters in the book is that giving the author's own experiences in mesmerism some forty years ago. The analogy of the cognate phenomena with those of Spiritualism, is clearly shown; and many suggestive facts bearing on the philosophy of consciousness, and introducing new views into mental philosophy generally, are presented, which cannot fail to attract the attention of all persons interested in psychological studies. The arguments of Hartmann, the German pessimistic philosopher, who admits the facts testified to by Zellner in the case of Blaude, but attempts to explain them away by his theory of "the unconscious," so as to make them tally with his Sadducean and atheistic belief, are answered with the power which a knowledge of all our facts naturally gives.

Liberal quotations are made from Professor Denslow's recent testimony in respect to Blaude and Mrs. Simpson. Hudson Tuttle's medium experiences furnish some telling illustrations. The testimony of Zellner and other German physiologists of celebrity in behalf of our facts is given, and the proper inferences are made as to its scientific value. Darius Lyman's keen replies to John Fiske, Youmans and others are drawn from with good effect.

We have given but a hasty and very imperfect survey of the contents of the book. As there has been no such carefully prepared work as yet on the philosophy and science of Spiritualism, it cannot fail to attract a good deal of attention not only from Spiritualists but from those who question or oppose our facts. The book will appear early in November. We have given but a faint idea of the amplitude, the interest and timely character of the contents.

"Out of the Old Belief."

The lecture with the above title by Hudson Tuttle, published in a late issue of the JOURNAL has elicited many requests that it be published in tract form for missionary purposes. Among others, Prof. Wm. Denton writes: "Tuttle's lecture in this week's JOURNAL is most excellent, it should be published in pamphlet form and down broadcast." In compliance with these requests we have published an edition of 5,000 copies, and will furnish them at the rate of ten copies for 25 cents, or 50 copies for \$1.

Suicide.

It has been demonstrated by statistics that not fewer than 60,000 Europeans, or one in every 5,000 of the population, commit suicide annually. A writer in Blackwood's Magazine asserts that the average rate of self-destruction is five times greater at present than it was a century ago. The increase of suicides, both in the New and Old Worlds, is evidently a marked feature in modern civilization. The questions arise, "What is the cause of this? and what the remedy therefor?"—Exchange.

Suicides have been common in all ages of the world, and have not always been confined to the human family. A maltreated dog was once observed to walk deliberately into a pond of water, and drown himself. A badly treated horse, seemingly tired of life, dashed his head against a stone wall until he had completely fractured his skull, and death soon followed. Among prominent individuals, in ancient as well as modern times, it was often deemed advisable to destroy the vital spark. Suicides are frequently attended with many startling incidents. A romantic glow is sometimes given to the preliminary arrangements, and the consummation of the act seems to be heroic in its character, and the dying moments full of sublime realizations. Antony, suffering from the stings of defeat caused by Caesar, desired his attendant, Eros, to destroy his life; the faithful slave obstinately refused to perpetrate the horrid deed—a crime against nature and heaven—but suddenly, apparently in despair, stabbed himself. The venerable Roman, seeing the result of his entreaty in the death of his servant, did not hesitate to end his own existence. As a fitting finale to the tragic scene, and to render it still more romantic, Cleopatra, his mistress, was soon after found dead, the poisonous serpent still resting on her lifeless bosom.

Occasionally, an unintentional suicide, is only, the just retribution of an intended crime. Dr. Cooper, a dentist, put a deadly poison in his wife's cup of coffee during her temporary absence from the breakfast table; when she returned, he was unexpectedly called out, and just at that moment a fly fell into his coffee, and the wife removing it, thoughtlessly exchanged cups—doing, as she supposed, her husband a favor. He returned at once, and drank his coffee almost at a swallow. He detected the singular taste, and asked his wife if she had exchanged cups. She replied that she had, giving her reasons for so doing, when he exclaimed, "Then I am a dead man," and in a few minutes was a corpse, paying the penalty for the brutal murder which he intended!

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In 1884, our contributor, William E. Coleman, dramatized the novel of East Lynne for Mrs. F. M. Bates, sending her the MS. by mail. Having never met Mrs. Bates since her receipt of his play till recently, though previously they had had considerable dramatic experience together, Mr. Coleman had never seen his play performed. A few weeks ago Mrs. Bates arrived in San Francisco from Australia, where she has been resident for a number of years, and being tendered a complimentary benefit at the Baldwin Theatre, Sunday evening, October 3rd, she produced her play of East Lynne, thus affording Mr. Coleman an opportunity to see his play acted for the first time, sixteen years after it was written. At her farewell benefit in Melbourne prior to her departure for the United States, given under the patronage of the nobility and government officials of that city, she also produced East Lynne; and although a terrible storm was raging that evening it raining "cats and dogs," and a thin audience was anticipated, the house was packed from pit to dome with the beauty and fashion of the city, no standing room even being available. Mrs. Bates is a member of the celebrated Wren family of professionals, many of whom have been Spiritualists for years.

The September number of The Theosophist has come to hand. This completes the first year of its existence. It has been successful in fully establishing itself, and may now be deemed a permanent fixture of India. It treats of occult subjects in a manner exactly suited to the minds of those who are seeking a solution of their mysteries. For sale at this office, price fifty cents.

Was it a Ghost?

We learn from the Philadelphia Item, that the immediate neighborhood of St. Peter's Church, Third and Pine streets, in that city, has been in a state of intense excitement for several days, owing to the alleged appearance of a ghost, the crowd of people surrounding the graveyard being so great at one time, that it was found necessary to seek assistance of the police to preserve order. Late one night, while some persons were passing the graveyard, they were startled by seeing a white apparition standing at the head of a newly made grave. A young man employee in a grocery store, Second and Union, is positive that he saw the ghost. It came out of the grave surrounded by a brilliant radiance. He could not distinguish the form distinctly, the light about it being so strong in force and variety of color that it dazzled him. A young woman who gave her name as Eliza Moore, verified his statement; it was surrounded by a radiance that dazzled her so much that she had to shut her eyes, and when she opened them the ghost had disappeared.

An Item reporter interviewed Lieutenant Rice, of the Union street Station-house, on the appearance of the ghost. He laughed heartily when the word "ghost" was uttered, and said that a child having died suddenly of small-pox, was immediately buried, and in order to confine the disease to the spot, the grave was partially filled with phosphorous. A large glass cover, containing a cross of artificial flowers, had been placed on the grave. The phosphorous coming to the surface had caused the brilliant light while the glass case seemed in the luminous glitter to indicate the rising of a person from the grave. This, in the opinion of Lieut. Rice, was the whole matter in a nutshell.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

The Rev. Joseph Cook is right just once—he is in favor of women voting on the temperance question.

B. F. Underwood, liberalist, has finished a highly successful lecture season in Colorado and returned to New England to fill appointments. He will be in the west again next month.

Mr. Myron Coloney, a contributor to the JOURNAL and author of Manomim, a rhythmic tale of the great rebellion, has invented a battery gun which on a late trial fired 12,228 shots in one minute.

Lucian Prince, of Worcester, Mass., gave us a call last week. He is in every sense of the word a good worker, being constantly engaged in arranging methods whereby the condition of animals transported on cars, may be greatly ameliorated.

The missionaries in China find the opium traffic their chief hindrance. It is estimated that three million people a year perish, owing to their inveterate habit of consuming this drug. The city of Ningpo has twenty-seven hundred opium shops.

Mrs. E. A. Nichols, trance and test medium, who has been spending several weeks in visiting friends and relatives in Vermont, will return to her home, 112 South Green street, sometime during the latter part of this week.

Voices from the People,
AND INFORMATION ON VARIOUS
SUBJECTS PERTAINING TO THE
HARMONIAL PHILOSOPHY.

The Minister's Daughter.

In the minister's morning sermon
He had told of the primal fall,
And how henceforth the wrath of God
Rests on each and all.

And soul of his will and pleasure,
All souls, save a chosen few,
Were doomed to the quenchless burning,
And held in the way thereof.

Yet never by faith's unceas'd
A-salv'ed soul was tried,
And never the harsh old lesson
A tender heart belied.

And after the painful service
On that pleasant Sabbath day,
He walked with his little daughter
Through the apple-bloom of May.

Sweet in the fresh green meadows
Sparrow and blackbird sang,
Above him their united petals
The blossoming orchards hung.

Around on the wonderful glory
The minister looked and smiled:
"How good is the Lord, who gave us
These gifts from His hand, my child!

"Behold in the bloom of apples,
And the violets of the award,
A blit of the old, lost beauty,
Of the garden of the Lord!"

Then up sprang the little maiden,
Treading on snow and pink:
"Oh, Father! those pretty blossoms
Are very wicked, I think."

"Had there been no garden of Eden
There never had been a fall;
And if never a tree had blossomed
God would have loved us all."

"Hush child!" the father answered,
"By his decree man fell;
His ways are in clouds and darkness,
But he doth all things well.

"And whether by His ordering
To us cometh good or ill,
Joy or pain, or light or shadow,
We must fear and love him still."

"Oh, I fear Him!" said the daughter,
"And I try to love Him, too;
But I wish he was good and gentle,
Kind and loving as you!"

The minister groaned in spirit
As the tremulous lips of pain
And woe, wet eyes uplifted
Questioned his own in vain.

Bowing his head, he pondered
The words of the little one:
Had he erred in his life-long teaching?
Had he wrong to his Master done?

To what grim and dreadful idol
Had he left the holiest name?
Did his own heart, loving and human,
The God of his worship shame?

And lo! from the bloom and greenness,
From the tender skies above,
And the face of his little daughter
He read a lesson of love.

No more as the cloudy terror
Of Sisal's mount of law,
But as Christ in the Syrian hills
The vision of God he saw.

And so when, in the clefts of Horeb,
Of old was His presence known,
The dread ineffable Glory
Was infinite Goodness alone.

Thereafter his hearten noted
In his prayers a tender strain,
And never the gospel of hatred
Burned on his lips again.

And the scoffing tongue was prayerful,
And the blunted eyes found sight,
And hearts, as faint aforism,
Grew soft in His warmth and light.

J. G. WALKER to Atlantic for October.

Christian Spiritualism.

The JOURNAL of August 7th was so full of interest, that I feel inclined to express my thoughts on some points. Wm. Fishbaugh's enumeration and classification of Spiritualists, etc. truly novel. My observation is that glue-tenths of all who call themselves Spiritualists are of the Harmonial Philosophy School, and side with Hudson Tuttle on the great question now being debated in the JOURNAL, "Christian Spiritualism." As an offset to balance Bro. Fishbaugh's article and also Henry Ward Beecher's sermon (which throws more doubt than sunshine into his subject, drawing no sharp line of distinction between right and wrong, truth and falsehood,) I would quote a few lines from a pamphlet published by Gorrit Smith in 1867, entitled, "The Theologies." On page four he has the following:

"It is indeed encouraging to see so many of the wise and good at work to reform and improve the theologies; but far better is it to see others of this class at work to abolish them. Nothing of these hideous structures, which have for so many centuries cast their baleful shadows over the whole earth, should be left standing. There are, we confess, many great and precious truths scattered through these theologies. Nevertheless, nothing of all the superstitious and credulous devices of systems which contain them—not one shred of all the fabrics of fancy and fraud into which they are woven, nor of all the black pictures, broad caricatures and abominable misrepresentations of God and man, which these theologies have imposed upon the credulity of their disciples, should be suffered to survive. We do not deny that these theologies can be somewhat improved; but they cannot be made harmless, nor even less than mighty for evil, except by annihilating them. That these theologies are soon to disappear, should, instead of being allowed to disappear, serve to make us more impatient to have the right and effectual blow struck at them. They who are only pruriently struck should be wielding axes upon their roots. They who are at work to make them better, should be at work to overturn them from their lowest foundation."

I candidly believe that the Bible has made more fools, and caused more suffering, crimes, wars and bloodshed, than any other book ever written, and all because it is labeled, "The Divine, Holy, Inspired and Infallible Word of God"—all the work of fanatical bigots of the ignorant past.

Heavy Moon strikes the nail fairly on the head. Franklin Smith's article is a profound argument, showing that all goodness is human and indigenous in the human soul, excluding all persons from the claim of authorship. "But should it be urged that the first one that brought out the system of ethics, or love and mercy to all mankind, should be canonized as earth's greatest benefactor, than the Chinese philosopher, Confucius, or his ancestors, Yao and Chung, who lived 1,500 years before his time, deserve that high distinction. Christ amalgamated some of his best sayings with some very foolish and irrational ones, sowing the seeds of fanaticism. Hudson Tuttle's articles are as good as to deserve republication from time to time, or put in book form."

Harrison Atom.

P. H. Grinnell of Calistoga, California, writes: I have read the article, "Church Seconded," on the 10th of Sept. 11th, and most heartily endorse the views therein stated. Let me start a fund, secure good speakers, and robes in the capitol at Washington, and when Congress meets, invite them to select a committee of investigation. This has long been my plan to get the matter fairly before the public. Let me down for \$1.00.

An Episcopal Minister on Lourdes, Knock, Rochester Happings and Deaths of Terrible Agony.

The "Rev." S. H. Tyng, Jr., has been to Europe. Most ministers, professing to be Christians, like to go. Such as have rich congregations manage to go. They are just like other people; go when the funds are supplied by outside friends. The "Rev." Stephen H. Tyng, Jr., has got back safe and sound. He has been interviewed by a reporter for the New York Times. Tyng, Jr., knows all about the Lourdes mystery, and all about the Knock apparition, and all about the Rochester knockings. See! here is the way he settles them all:

"What struck me most during my whole absence was the two miracle-working shrines of the Virgin at Lourdes, France, and at Knock, Ireland. Both are money-making institutions, and that at Lourdes especially so. Eighteen years ago Lourdes was a barren, deserted spot at the base of the Pyrenees. Since that time people have built there a large, rich and splendid church, one of the finest in the South of France, with fifty private altars, adorned with gold, jewels and precious stones, a multitude of confessional, three hundred elaborately embroidered banners hanging in the ciborium. Instead of the walls being lined with plaster, they are covered entirely with richly polished and valuable slabs of marble, porphyry and other precious stones, each bearing the name of the donor. Besides the church, they have built out of their constantly increasing wealth three large monasteries adjoining it. The crowds of adoring worshippers are immense, numbering tens of thousands, from all countries and nationalities. As I said before, it is a tremendously paying business. The streets from the railway depot to the church are lined throughout their length with shops for the sale of holy relics, souvenirs, candles and the like. I stopped and bought some of these at the shop of the brother of the girl who saw the vision, and had a long talk with him. Of course, he was convinced of its truth. The profits of the trade are very great. The grotto in which the girl is said to have seen the vision is a most extraordinary place. It is literally filled with cast-off crutches, trusses, bandages, etc., which the sick and wounded worshippers have flung away, and imagined themselves well under the influence of the collision. There is a fountain in the grotto, and the worshippers use the holy water from it for washing and drinking purposes. In one corner is a hole, into which are hung thousands and thousands of letters to the Virgin, written, signed and sealed; and the requests of which the superstitious writers believe will be answered. I saw some people kiss the ground, and actually rub their heads against the sacred crockery where the Virgin is said to have appeared. The depth of the superstition is most marvelous. The Virgin is said to have been seen by a little peasant girl named Soubirous while she was picking up chips, and, although no grown person or anyone else saw it, she persisted that she had seen it more than a dozen different times. The girl was doubtless suffering from some of the hysterical disorders common to her sex. She died in horrible agony and after the most prolonged and extreme suffering, and there can be but little doubt that she was nervously disorganized. The thing that puzzles me—stumps me, to use a slang expression—is this: Why, if there was any truth or reliability in the appearance, it should have been seen by her and no one else. It certainly is not reasonable."

"But the Irish superstition is even more extraordinary. I traveled down to Knock in company with a Dublin barrister, a sharp fellow and a Protestant. He said he had several friends, all of them clever men, and non-Catholics, who had gone down there to expose the fraud and had been so astounded at what they saw and at the testimony of people who were cured or thought they were cured, that actually they came back converts to the belief that the cures were miraculous. Knock has not been going as long as Lourdes, and the receipts, as well as the exposition of cast-off crutches, trusses, bandages, etc., is, therefore, not as great, but still it is very considerable, and fast increasing. The place and its suburbs are greatly crowded, however. The inn-keepers, lodging-house keepers, and neighboring tradespeople of all sorts are, of course, doing a rushing business."

The Times reporter then asked this "Reverend" Tyng, Jr., this professed representative of Jesus of Nazareth:

"How do you account for the Knock delusion?"

"It is partly explained by the peculiarly excitable and nervous temperament of the Irish. It is the same among the Protestants as among Catholics. In the great revival of 1855 certain of the newly admitted converts were guilty of very disorderly conduct. They disturbed the services by shouting, going into convulsions, etc. Now imagine this mercurial, impressionable Irish temperament worked upon and excited by Romish superstitions, and you have the key, I think, to the extraordinary manifestations at Knock."

"Is the excitement about Knock on the increase?"

"Decidedly. When I left they had just discovered, or were making efforts to discover, another shrine of the same profitable sort at Knock, Ballina, some miles from the main chapel. The fact is that the Irish are intensely ultramontane, and papist, and therefore priest-ridden, under the rigid control of their clergy, much more so than the French."

"To sum up," added Mr. Tyng, "one cannot help, though with reluctance, coming to the conclusion that the manifestations of Knock and Lourdes are ridiculous, absurd, and quite as much a fraud as the Rochester apparition. Many of the people who go there are doubtless sincere. But when they tell you that the Virgin talked in French to this little girl picking up chips, (who, as I have said, afterward died in terrible agony,) and when you come to contrast the other inconsistencies, contradictions and absurdities, there is only one conclusion that an unbiased mind can arrive at."

Bro. Tyng's line of argument proves too much. He lays great stress upon the little girl Soubirous dying in terrible agony. He mentions it twice as if detracting from the honesty of her vision. Now we don't pretend to decide whether she did or did not see "the Virgin" or at least a spirit. It would not at all surprise us if she did. But we put it to Bro. Tyng, Jr., that if her death of terrible agony is an argument of the falsity of her statements, then the terrible agony stated by Tyng, Jr., and his church to have marked the death of Jesus is a strong argument against the truthfulness of Jesus."

There is but one course left for Bro. Tyng, Jr. He must go back on the terrible agony of Jesus' death, which has always played so important a part in bringing weak-minded women into the Episcopalian church and insist upon it that he died an easy death. We notice Bro. Tyng, Jr., does not touch upon the absence of the fountain prior to the girl's vision. How about that Brother? Did it flow before or come as witness, of the girl's truth?

Dr. E. Harlow, of Wauhing, Mich., writes: I attended a school meeting and opposed the reading of the Bible and praying in school. After I had finished talking, the director said that I was out of order, and that the teacher had a right to use his own judgment in the matter. I argued the point and a majority of those present ruled both Bible and praying out of school.

Joseph N. Smith, of Lansing, Mich., writes: The audience at the camp meeting was not large, but there was a power there that converted some old hard-boiled men to the faith, and the book of St. John had to confess; also an old Advent minister and others.

Palace City, W. T.

P. H. Grinnell of Calistoga, California, writes:

I have read the article, "Church Seconded," on the 10th of Sept. 11th, and most heartily endorse the views therein stated. Let me start a fund,

secure good speakers, and robes in the capitol at Washington, and when Congress meets, invite them to select a committee of investigation.

This has long been my plan to get the matter fairly before the public. Let me down for \$1.00.

The Power of Truth.

At Stony Forks, Pa., two years ago, there were five or six avowed Spiritualists. These joined their forces and placed a sum sufficient to secure a course of evening lectures. I was the fortunate one to serve them. There were two Baptist churches a mile or so apart, one Free Will the other Close Communion. The Free Will had a new church, pledged to freedom for all, and built in part with the money of Spiritualists and skeptics. They refused us the church, and their minister, Rev. Mr. Hill, labored hard to poison the public against us. The pastor of the other church was absent and they opened their doors to us. The Spiritualists in return helped them to pay their debts and encouraged them with good words. A year passed and another course of lectures was proposed. This time the church was refused and we secured a hall that would seat more people than either church. We were engaged for three evening lectures, but stayed over Sunday and gave six instead. The audiences increased to the last, when the hall was full. Last week another course of spiritual lectures was held in the same hall, four consecutive evenings, and the audience steadily increased. They now count fifty open advocates and supporters of our glorious cause, and twenty more whose sympathies and leanings are towards Spiritualism. They have organized and obtained a legal charter, and the prospect is that at no distant day they will have a house of their own.

From an abased and persecuted minority the faithful few have in two years grown to be the power of the majority and the terror of the timid, time-serving enemies of truth. Rev. Mr. Hill by his unmanly course and slanderous attacks, destroyed his own influence and lost the support of the Free and fair minded public whom he had abused, and has gone to other quarters leaving his church without a pastor and the new edifice unoccupied save occasionally by a Methodist. He, in turn, I am told, paid his compliments, especially to me, when the news of my coming reached him this last time. He assured the people that he knew all about me, and that I was a hard character. I was very rich (11) and a money lender, oppressed the poor, was miserly and cruel, and only sought to delude the people for gain. My friends will be glad to hear that I am rich. I am, for I know that death is but the door to glorious life which awaits us all, and I would not part with that knowledge for all the gold of the world.

I seldom notice scandals, even if reported from the pulpit, but this is so suggestive that I am constrained to deviate from my usual course of silent contempt for the infamous methods of the silly vipers whose victim is to peddle poison, and nurse the evil suspicions against others, often their superiors, which are usually the shadow of their own vices reflected.

"Well will die of its own dark desirer:
But the good liveth on forever."

In the early days of Spiritualism man by the name of Stebbins gave some lectures in the vicinity of Stony Forks, and awakened an interest, from which the present growth probably had its origin. From the description I judge it must have been Giles C. Stebbins, for they said he was "very smart." Since then Bro. John Williams has done some good work there, but for the past ten years he has been silent. The demands of nature, duties to family and home, held him apart from the great work in which his soul delighted. The meager support of speakers in those early days, as now, has withdrawn many valuable helpers in the past. But now I am assured the time is at hand when that able speaker and excellent man will again enter the field, and I trust he will be kept busy, and we may expect some solid work from him. He is a deep thinker, a good medium and a worthy man. All who know him speak in his favor. He may not approve of this notice given without his knowledge, for he is modest and retiring; but I feel it due to the public whose interests he will serve. His address is Morris, Tioga County, Pa.

There is some interest awakened in Wellborn, Pa., and negotiations are in progress to secure C. Fanny Ally for a course of lectures there in November. Superstition and Materialism are alike rapidly fading into obscurity right before the ratiocinators of our scientific religion.

LYMAN C. HOWE.
Blughampton, N. Y., Sept. 20th, 1880.

The Liberal Meeting at Schoolcraft, Mich.

On Sunday, Sept. 12th, the Liberals of Michigan and Northern Indiana held their annual Grove Meeting. Not more than four thousand people were in attendance, which was considered a failure so far as the attendance was concerned, which was altogether owing to the weather. Sunday morning opened cloudy, gloomy and rainy. Had the day been over, more than ten thousand people would have been in attendance. The quiet little town of Schoolcraft never witnessed such a sight before. When the excursion train arrived, more than two thousand people marched through the village to the grove, headed by a fine band of musicians, playing a quick, secular tune, and a carriage in which were seated Col. Ingersoll, Prof. Phelps, Col. Gilbert and the writer. The column in its march passed directly in front of the Baptist church, whose bell was mingling its sad tones with the gay air of the band.

At eleven o'clock Prof. Phelps commenced his oration entitled "The Garden of Eden," which lasted nearly two hours. It was simply a master-piece of logic, eloquence and wit, eliciting frequent and prolonged applause from the sympathetic audience. Mr. Phelps was immediately followed by the magnificent Ingersoll, with his usual best oration. "What shall we do to be saved?" Ingersoll never made a poor speech in his life, but this one was superb. His masterly analysis of the old theological system, excited the admiration of the vast throng, and his brilliant wit and ingenuous oratory drew from the audience continued applause and laughter. The speech lasted for two hours, making nearly four hours that the vast audience gave the most patient attention to the speaker.

Prof. Phelps is a young man, who by hard work in Kansas during the past two years, has won a place in the front ranks of the liberal lecturers. Col. Ingersoll paid him a fine compliment by saying that he is a brilliant and powerful exponent of Liberalism. The managers took great risk in getting up the meeting and importing the speakers at such great expense. But it proved to be a great success. It will be repeated. Do not forget to go to the Schoolcraft meeting next year.

ALBERT BURTON.

Case's Proposition again Seconded.

In your issue of the 24th ult., J. M. Case, of Columbus, Ohio, makes a suggestion to the effect that a committee be appointed to fully investigate the phenomena occurring in presence of Slade, Watkinson, Mrs. Simpson or other good mediums, and that the report of said committee be published in the RELIGIO-PHILOSOPHICAL JOURNAL, and in pamphlet form. I believe if carried out it would result in great good, and in order to assist in carrying out the suggestion, I hold myself ready to pay five dollars towards defraying the expenses that may be incurred. How many others will come forward with such amounts of cash as they may be willing to give. Let us hear from them.

W. LINCOLN.

Minerva M. Thermidor writes: I can not do without the JOURNAL. From its pages I receive food for the soul. If some time in it are not palatable to me, it is not meant for me, and another has the same right to his share that I have to mine. We have had here some glorious pentecostal showers of spiritual food since I last wrote you. Mary C. Smith, a most reliable and trustworthy medium, spent some time with us, and we can say that she is all that she professes, and even more. Her phase is "Trumpet talking." She can control various strictures—sufficient to satisfy the most skeptical. On the night of Aug. 11th, nine persons sat at our house, each one holding converse with spirit friends. Michel, her control, gave a long speech. The session lasted three and a half hours. Mrs. Smith and her husband are now on their way East, and intend to make Chicago one of their stopping places. I hope you will give them the "right hand of fellowship," as I believe her phase of mediumship to be the best calculated to catch the wary ones.

Minerva M. Thermidor.

Churchnw. Pa., Sept. 30.

Mr. Noah Troyer's strange performance consists in preaching to the multitudes while asleep; or in prickling him with needles to test the truth of his declaration that he hears, sees or feels nothing during his sleep, which is the time he preaches. He has a trance every day. It comes on him regularly each afternoon.

Mr. Troyer is well off and travels with his wife and two attendants. He is about fifty years of age and has come from Iowa. Here in Pennsylvania they are a quiet, reserved farming people, and are noted for their old time ways. They use no buttons on their clothing, but have hooks and eyes instead. Their present cut of clothing was in vogue a century ago. Amish people seldom, if ever, go to law. They adjust their own losses, each member of the society paying his proportionate share. They have no churches or preachers. They meet at each other's farmhouses once every month. They do the preaching themselves. Recently they had internal dissensions, and the great Amish phenomenon of the West, Mr. Noah Troyer, was sent for. Arriving at the country residence of a leading Amishman

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The author, however, does not seek to make claim as to the "truth" of his views, but only to demonstrate that, since it only enlightens our minds, makes clear our duty, and points to the way in which we can glorify ourselves; and if with this knowledge, we fail to walk righteously, the greater is our sin."

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THE
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Being a Review of "CLOCK STRUCK ONE,"
and a Reply to it—and Part Second, Show-
ing the Harmony between Christianity,
Science and Spiritualism.

BY REV. SAMUEL WATSON, D. D.

—
In the long list of distinguished divines connected with the Methodist Episcopal Church, few have enjoyed so high a reputation, and none have been more beloved by their constituents than Dr. Watson. In the early days of Modern Spiritualism he honestly believed it to be one of the vilest of humbug and the work of the Devil. Nor did he ever intend to give the subject any attention, but that about twenty years ago it forced itself unbidden into his own family circle, a deeply interesting history of which he gave to the world in "Clock Struck One," which has already passed through several editions, creating a decided sensation in the church and causing the author to be called to trial.

The "Clock Struck Three" contains a very able review of the first book by a master-mind and a reply to it; the author, detailing the author's rich and varied experience and giving the results showing that in the author's opinion, there exists a harmony between Christianity, as he interprets it, Science and Spiritualism.

Extract from the Introduction.

"... May it not be that the semi-infidel utterances of Spiritualists hitherto have been the 'Sectarian Utopia' chosen to confound the 'orthodox'... Materialism, tendency of the times, and the 'orthodox' are in a state of war with each other."

"... The author's achievement has well nigh superseded to the stubborn facts of Spiritualism, which will not down at their bidding, but submits shriveling and disintegrating under the weight of scientific evidence."

"... The author has been from the very first, and throughout that part of the book devoted to this subject."

"... I also give communications received through a medium in whom I have all the confidence, and a reply to the author's contention that 'there is no God.'

"... The author, in his introduction, says: 'The problem of life is to find a God, and the problem of death is to find a Heaven.'

"... Of course the last is the most momentous, and it is the object of this work to aid in the solution of this problem, so that other reverend sacerdotes may be assisted in their efforts who may succeed them in exploring the realities and mysteries of that world to which we are all destined, and of which even the little knowledge we have is precious."

"... The author, who has been the channel of communication with my spirit interlocutors to CHARLES H. KENNEDY, of Brooklyn, N. Y., was so interested in my views, that he has given me a copy of his book, 'Clock Struck One,' and I have had the pleasure of reading it with great interest. I have also had the pleasure of reading the reviews contained in this volume. These are my author, however, a divinity, who considers the best and most important of all the books on the subject."

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"... May it not be that the semi-infidel utterances of Spiritualists hitherto have been the 'Sectarian Utopia' chosen to confound the 'orthodox'... Materialism, tendency of the times, and the 'orthodox' are in a state of war with each other."

"... The author's achievement has well nigh superseded to the stubborn facts of Spiritualism, which will not down at their bidding, but submits shriveling and disintegrating under the weight of scientific evidence."

"... The author has been from the very first, and throughout that part of the book devoted to this subject."

"... I also give communications received through a medium in whom I have all the confidence, and a reply to the author's contention that 'there is no God.'

"... The author, in his introduction, says: 'The problem of life is to find a God, and the problem of death is to find a Heaven.'

"... Of course the last is the most momentous, and it is the object of this work to aid in the solution of this problem, so that other reverend sacerdotes may be assisted in their efforts who may succeed them in exploring the realities and mysteries of that world to which we are all destined, and of which even the little knowledge we have is precious."

"... The author, who has been the channel of communication with my spirit interlocutors to CHARLES H. KENNEDY, of Brooklyn, N. Y., was so interested in my views, that he has given me a copy of his book, 'Clock Struck One,' and I have had the pleasure of reading it with great interest. I have also had the pleasure of reading the reviews contained in this volume. These are my author, however, a divinity, who considers the best and most important of all the books on the subject."

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Wherein Philosophers Need Religion.

The Philosophical Society of Oakland, Cal., has forwarded to us its prospectus for the coming year, which contains many good points. The more efficient organization and cooperation of men and women of philosophic minds, liberal views, a broad and generous public spirit, and intelligent fidelity to the principles which are essential to the promotion of happiness, is now the crying want of our time. We are surrounded everywhere with effective religious organizations, which have descended to us from a semi-barbarous period, when kings reigned by Divine right, i. e., by allying themselves with superstition, when Spiritualism had been crushed by centuries of priestly persecutions whose chief aim was to burn, drown, or otherwise murder every person who communed with spirits, as a witch or wizard; when the probably garbled teachings of Jesus were converted into a priestly nightmare of godly deviltry and hellish torment, for scaring the sensitive into a willing submersion to the foul abasement of their reason to the uses of the interested and the unenlightened.

The chief object of all these organizations is to maintain what Jesus expressly forbade, viz., public divine worship, for he commanded that all prayer, without which Christian worship could not exist, should be secret, an affair of the closest, and not of the synagogue. Another of the objects of these organizations, is to create a religious hierarchy, which Jesus hated; another is to denounce Spiritualism, which Jesus loved, and in which he lived, moved, and had his being. Else why did his disciples teach that the materialized spirits of Moses and Elias came and conferred with him in his periods of prayer, and that during such crises of spirit presence his own "garment became white and glistening," using language identical with that in which hundreds of recent writers have described the spirit materializations which they have seen. Why, also, is nearly every miracle attributed to Jesus, converted—if we deny that spirits and demons may control mortals—into a pointless lie, or a riddle of barbaric ignorance.

Much of the tacit contempt which has come upon the New Testament, has been due to the spirit of cold materialism in which its professed champions admit that, however inspired all other portions of the Gospels may be, those which attribute to Jesus such acts as that of casting out evil spirits, or holding communion with good ones, are to be interpreted in the light of modern science as arising in the former case from a misapprehension of the nature of physical diseases, and in the latter from a powerful exercise of the memory. What the record really means is that in the one case, he relieved certain patients of their rheumatism, diabetes and spinal meningoitis; and in the other that he refreshed himself by a perusal of Genesis or Kings. To this stage of Materialistic infidelity is the average Methodist, Baptist and Presbyterian pulpit reduced in its efforts to relate modern Spiritualism while trying to make its living out of ancient Spiritualism; to assert that those who went to the pool of Siloam or Bethesda showed the right faith, but that those who now imagine themselves healed at Lourdes or at the Little Irish Church of Knock, are hopelessly insane.

Yet, while nearly buried spiritually under the deadening load of this Protestant form of modern Materialism, the churches have inherited principles of moral usefulness and esthetic culture which prolong their hold on those who look more to immediate utilities than to distant evidences or historic arguments. They study the means of harmonizing adverse wills, and combining diverse social grades to a common end. These means are praise or worship; music, whose essential principle is praise; pleasure which more than all else makes us one, and charity, which is but another form of worship, since the essence of charity is to detect worth (and therefore a claim to help) in the unfortunate and even in the undeserving.

To these emotional elements was added in the period of Church ascendancy, the dark and baleful principle of fear of hell, which it may be hoped is now a nearly dead bugaboo.

In framing a philosophic organization, it has too often been assumed that the element of worship must be eliminated, since it has been discovered that the supposed God or Jehovah, which the religious worship, is the mere projection against the clouds of the inflated *fac simile* of the worshiper, and that the highest conception to which any man can rise, concerning God, consists in thinking what he himself would do and be if he were God. Auguste Comte, the founder of the Modern Positive Philosophy, was the first to perceive that worship, or praise, or appreciation of merit, is an insatiable and saving passion of the soul, which the abolition of dead superstitions and fabulous theologies must not be allowed to destroy, and without the exercise of which man cannot rise into his fullest exaltation. What if it is proved that Jupiter is a myth; is the Homer who created him less worthy than his creature? Is Humboldt, or Franklin, or Newton, or Shakespeare, or Goethe, or Voltaire, any the less real after Moses has been caught in his mistakes, and Yahweh instead of the heavens he dwelt in, has been rolled up like a scroll. What if it is shown that all that we would worship in God, is derived from man; does it become less worshipful in man than it was in God? Suppose it proven that instead of man having in all ages derived from God

his best gifts, it is the fact that humanity has been tapped and drawn upon at every pore for the materials out of which deities, saviors, avatars and incarnations have been imagined, and that in all this stream and current of human invention, the highest point is still its source, Humanity; and the broadest and most comprehensive reservoir is still its final outcome, Man!

Does all this prove that worship, praise and grateful appreciation, are to be eliminated from philosophic gatherings? No! But only that philosophers alone among all men and women, can know whom they worship, and worship whom they know.

By an irrevocable psychological law, if we would influence others, we must not set out by wrangling with them but by a statement of facts in which they and we agree. All orators understand this. It is the grand principle of tact, which in things intellectual is identical with the physical law, that growth begins only when the germ harmonizes with its environment. The churches understand this. Hence they begin with the elements which tend toward harmony, with that in which they agree, and only when the soil is harmonized, do they throw in the seed of differentiation. The recital of a common creed, the praise of a common God, the singing in accord of the same sentiments, clothed in the same harmonies, is necessary before any parish priest would attempt to tell his flock how they ought to vote at an election.

In taking up the prospectus of the Philosophical Society at Oakland, we perceive that the recognition of established facts, the rendering honor or worship to admitted worth, the invitation to acknowledge duties and charities, in all of which spheres there might be found the basis of harmonious co-operation, are ignored, and the province of the society is defined to be:

Questions of Moral Philosophy.
Questions of Social Science.
Questions of Natural Science.
Questions of Speculative Philosophy.
Questions of the more Important Events of History.

Here is a deliberate determination expressed to confine the society to the domain of the questionable; i. e., to begin, continue and end in wrangling. Now, suppose the society should deliberately adopt as its order of proceeding—

1. The recognition of known worth (worship);
2. The elucidation of known facts (science);
3. The enjoyment of known harmonies (art);
4. The mutual co-operation in known duties (charity);
5. The investigation of the unknown (religion), and mysterious (Spiritualism);
6. The discussion of the disputable (wrangling)—

would not the pyramid of endeavor be planted more nearly on its base and consequently more likely to endure than if it came in such a "questionable" shape.

What we earnestly desire is that all the coherent, harmonizing and constructive elements, which heretofore have been the appliances of the churches only, and the adjuncts of superstitions and errors, shall have their devils cast out of them, but made to retain their forms and to become the ministers of true progress.

Suppose, for instance, that under the first head, or "worship," eight minutes, at every meeting be assigned to a eulogy of the known worth of some eminent man or woman, a different one being selected for each of the 52 days of meeting in the year. This would enable the work of praise to cover explorers, scientists, saints, martyrs, statesmen, poets, historians, heroes, seers, inventors, sufferers, philosophers, artists, legislators, criminals if need be, dramatists, architects, naturalists, navigators. The elements of praise being far more diversified and practical than could be found in either Jehovah or Jesus alone, the worship itself would be more stimulating and exalting. For we can not praise merit without rising up to its level and absorbing it.

Suppose that, with intervening music the next half hour be devoted to a scientific lecture, which, like the eulogy, shall rest undisputed, like a sermon, as it will do if it confines itself to its proper sphere, the elucidation and demonstration of the known. Calculate the value of 52 such lectures in a year, and their tendency to extend and strengthen an organization, so that it will be able to secure these lectures from skillful specialists! Then let fifteen minutes be devoted to the enjoyment of known harmonies, i. e., to dancing, singing, recitations, of poems, dramatic entertainments, paintings aided by critical suggestions of their harmonies, or statuary with like aid, etc. Let the next twenty minutes be taken with considering what we shall do to save somebody who is sick, friendless, poor, unemployed, afflicted with meanness, given to deceit, heartless to its poorer relatives or whatever the form of his calamity may be. Then will come the investigations of the mysterious and discussions of the disputable.

If organizations having so broad a programme as this, were started and diligently worked throughout the country, they would soon have funds enough to buy up, and liberate enough to crowd to their utmost capacity, one half of all the now nearly empty temples of a declining Christian faith. Their demand would develop Ingersolls, Underwoods and Tyndalls (except as to their materialism) and Davises, Dentons, Tuttles, Brittons and Hyzers under every bough, and Roxleys, Fichtes, Zollmans, and Humboldts in every village. They would be held to no creed, yet three fourths of their work would be in lines

tending toward harmony. When great and strong local organizations had thus been formed, it would be time enough to talk about federating them into county, state and national leagues. But until there is something to federate, of what use is federation? If philosophers want their principles to prevail, let them get down to business, by acknowledging that some things are known, that some merits exist, some duties are plain, some enjoyments are attainable and hence that we can not live entirely upon questions. It is because these faults of organization do not apply alone to the Oakland Club, but are common to nearly all philosophic organizations, and are fatal to the triumph of philosophic over superstitious effort, that we call attention to them. It is absolutely indispensable to success that philosophers widen their platforms.

A Sad Catastrophe in which Grégorie Danglais Home, Son of D. D. Home, the Celebrated American Medium, proves himself a Hero.

THE YACHT ACCIDENT NEAR ROSCOFF.

[London Times.]

SIR:—As so many false reports have been written about the sad accident which occurred on Friday last at this place, I hope for the sake of all concerned with it that you will insert the following account, which is entirely composed from the narratives of the survivors. The boat was a cutter of four tons, belonging to Prince Galizien, who recently purchased it from the Comte de Querlant. The Prince, being called away on business, had left his boat at the disposal of Comte de Fleury. This gentleman had invited the following persons to accompany him for a sail on Friday, the 3rd inst.: Mr. Mrs. and Miss Hennessy, Mr. and Mrs. Potter, and Mr. Gregoire Home. Mr. Hennessy Grissell and Mr. E. Hennessy were also included in the invitations, but owing to a slight indisposition both were obliged to decline. The boat left the harbor at two o'clock with fair breeze from N. E. by E. in charge of Biguel, a pilot of Roscoff. After a run of three-quarters of an hour, the ground swell running pretty high, she struck on the Grand Capucin, opposite Santeec, five miles west of Roscoff. In contradiction to the statement offered on behalf of the pilot, it is necessary to state that at the time of striking every one of the survivors, except the pilot, firmly assert that not a soul was obstructing his view, and that all were seated excepting Mr. Home, who was standing by the mast, and hidden from the pilot's view by the intervening sail. The boat ran her bow up the rock, which was two feet under water, heeled over on her port side, filled, and sank by the stern in deep water. Mr. Hennessy first rose to the surface, and almost at once saw his wife come up gasping beside him. Seizing her he placed her on the bowsprit, which was the only part of the boat visible, and which was itself covered by each succeeding wave. He then saw his daughter's head coming up through the water, and placing his arm under her, he helped her also to take hold of the bowsprit. Miss Hennessy says:

"When I first rose my father placed me at the end of the bowsprit beyond my mother, when I drew my mother's hands through an iron ring. We three were then the only persons clinging to the bowsprit, and our heads were almost touching. My mother was wholly unversed, and we were both encouraging her not to scream, but to close her mouth and to hold tightly. We went down and rose again together; the valet of the Comte de Fleury now also clung to the bowsprit. Then a third great wave buried us, and my father and myself were washed off. I was caught by Mr. Home, who was most fortunately at this moment just behind me, and he replaced me on the bowsprit, and bound me to it by a part of my dress, which he cut off. My father had been swept some distance away, and thinking it was his weight which had drawn the bowsprit under water, he would not attempt to return to it again, and struck out for a floating piece of wood. When I next saw him he was supporting the Comte de Fleury upon an ear between them; he then held the Comte for five minutes, when I saw the Comte's head fall forward on his breast, his hands fell into the water, and the next wave washed him away, when he floated down the current quite dead with his face buried in the water. Just previously to seeing this I had placed my sash under my mother's arms to hold her more firmly, and a few seconds after the Comte's death a large wave swept me away from both her and the bowsprit, and she was carried away while I managed to struggle back again to my hold. My mother had been lying dead in my arms, as she had not outlived her immersion more than six minutes, the shock of plunging into the very cold water having, no doubt, brought on an attack of heart disease to which she was liable. I now saw Mr. Potter leaning on the rock, and being assisted by Mr. Home who was standing upon it, and who was also cutting off his clothes. Another wave came, and when it passed Mr. Potter had disappeared from the rock. Mr. Home leaped in after him, and I saw him bring Mr. Potter again to the rock and place him on the highest point. Calling out loudly, 'I'll go for assistance,' he sprang into the sea and swam for the shore. Mr. Potter did not see at all, and I believe she never rose to the surface. While waiting for help we saw a boat sail by close to the ile de Batz, and we all tried to attract its attention, but in vain, after which we remained patiently holding on till Mr. Home returned with assistance."

Mr. Home saw the pilot thrust an ear to the shore. Having done what he could for every one, Mr. Home swam to a piece of wood which turned out to be the rudder, and placing it under one arm swam manfully to the shore, he caught up with and passed the pilot, and was fortunate in meeting a boat coming to the assistance of the shipwrecked, as the accident had been seen from the shore. Mr. Home had swum a distance by the chart of a mile and a quarter. The time Mr. Home jumped in after Mr. Potter, the latter exclaimed, "It's of no use, my boy, it is all up with us." He was again washed off and perished. Returning to the boat, they picked up Biguel, and reaching the wreck, they found Mr. and Miss Hennessy and Justin, the valet, still clinging where they had left them. Every care was offered to the resoled by the peasants of Santeec, who supplied them with warm clothing, and did every thing for them that it was in their power to do.

Mr. Home, exhausted and bleeding as he was, got a cart and drove to Roscoff to obtain medical assistance and to give information to the authorities. Mr. Le Gud, proprietor of this hotel, returned with Mr. Home

and the doctors, bringing with him blankets, cordials and all necessary restoratives. At 7 o'clock they came back to Roscoff, bringing with them the survivors of this lamentable catastrophe. At 10:30 the bodies of the drowned, all of which had been recovered, were brought to the hotel; this long delay had occurred owing to the many formalities necessary to be gone through by the French law. They had all been found floating a little below the surface. The last sad duties were performed by some of the English visitors staying in the hotel. Mr. Le Gud behaved all through in a most admirable manner, and it is impossible to say enough to his praise.

In conclusion, I must bear witness to the gallant conduct of Mr. Home, who exhibited throughout the utmost coolness, courage and presence of mind; and his manliness, pluck and determination are a credit to the English name, and well deserves the medal with which the Minister of Marine intends to decorate him.

The boat was found to be in the most shockingly rotten condition, more fit for fire wood than sailing, and, as the Comte de Fleury here says, only held together by the paint. VICTOR E. COLLINS.
Hotel des Bains, Roscoff, Sept. 8.

Mrs. Esperance's Last (for the Present) Sitting in England.

[Medium and Daybreak.]

Immediately after her return from Dartington I received a visit from Mrs. Esperance, accompanied by Mrs. Fidler. One or two sympathizing friends of Spiritualistic belief met her at my house, and it was then suggested that she should hold a séance at North Shields, under strict test conditions. To this proposal she at once consented. Accordingly the circle usually meeting at North Shields, with the addition of three or four friends from Newcastle, met at our usual place on the following Wednesday. The drawing-room of a lady friend was the place of meeting; the medium taking her place behind the curtain drawn in front of a balcony window. This was the cabinet, and nothing more. In front the sitters were placed in a semi-circle as usual, one end being terminated by T. C. E., a well-known writer in your publication, as well as in others; the opposite extremity was occupied by myself. Previous to entering the cabinet, as I suppose I must call it, the medium voluntarily proposed that her clothing should be searched, and this, at her pressing request was done by a lady friend, and, as was quite expected, nothing was found but the ordinary habiliments of a lady. It is with a feeling of pain that I mention this circumstance, as, from all my previous experience of Mrs. Esperance as a medium, I have always considered her above suspicion, while her private character has undoubtedly been without reproach. The antecedent circumstance reported in a previous issue, could only justify the measure.

For a considerable period, the curtains being withdrawn, the medium was in full view of the whole of the circle; and when in this position, the first manifestations of materialized forms took place. This consisted of the appearance of a white patch upon the floor, oscillating in movement and varying in size; this patch gradually seemed to creep on to the knee of the medium. In answer to the question if it had any substantial feel, she said it seemed to have no weight, but appeared to be only like light; she felt as if the cabinet was full of cobwebs, getting into her eyes, and choking her.

Shortly after this, the curtain still being open, the medium plainly visible, and entering into general conversation, a white appearance, about the size of a three years old child, and without any definite form, issued from the opening, and, with a slow and waving motion, advanced towards me, and, after a while, again retired. About this time the medium requested T. C. E. to close the curtain at his end of the circle. Rising to do so, the curtain was suddenly jerked open, and he exclaimed, with astonishment, "Why, here's a form!" At this time I had Mrs. Esperance in full view, and so close that I had shortly before handed her a glass of water without moving from my chair. This form I could not see, but it was in good view of other members of the circle, and I understood it to be the form of a child.

"Yolanda" now appeared, clothed with her usual drapery, and peeping timidly from the curtains, was gently encouraged to come forth, the medium at this time remarking that, after her recent experience it was surprising that she came at all. Ultimately she left the cabinet, and, advancing to our hostess, with whom she had many times previously been on good terms, affectionately saluted her with kiss. T. C. E. here remarked, "Now, 'Yolanda' it will be very pleasant if, while we are singing 'And Lang Syne,' you will bring the medium out, and, standing by her side, dematerialize." In compliance with this request she re-entered the cabinet, and immediately the curtains in front of Mrs. Esperance's chair were withdrawn, and "Yolanda" and she were seen standing side by side. The process of dematerialization was rapid, the form seeming to divide into pieces by absorption, as it were, of intermediate portions. I watched the last portion, lying like a patch of light at the feet of the medium, gradually melt away, until not a vestige was to be seen, the appearance resembling one of the melting of ice in water.

This concluded one of the most convincing séances which I have ever attended, as it appeared to be all the more so from the extreme simplicity of the arrangements, as especially marked by the absence of bolts and screws—the medium having no immediate connection with her usual séance managers, but closely surrounded by members of a friendly, though an inquiring circle—and by her own voluntary offer to submit to any proper method of investigation.

J. P. BATES, M.R.C.S., Eng.

A New Light.

The *Western Light*, is the name of a new paper just started in St. Louis. It is edited and published by Mrs. E. J. Polk and Mrs. Annie T. Anderson. From the salutary we make the following extracts which will outline the purposes of the publication:

The *Western Light* sends greeting to the American Republic, that floats her banner over all that seek an asylum within her borders, unmindful of race, sex or creed. Cognizant of this fact, two women of St. Louis—Eddie J. Polk and Annie T. Anderson—have embarked in the journalistic craft, steering by the "light" that is beginning to send bright rays of progression from the Western horizon. They have the assurance of a fair voyage, by higher intelligence, over the muddy waters of ignor-

ance; that have hitherto shipwrecked nations by their political and religious shipwrecks managed entirely by masculine officers and crew.... The weekly issue will expand principles that are found in the scientific realms of Spiritualism as well as in the system of a political reformatory character, whenever the occasion calls for outspoken thoughts.

The *Western Light* will ever shed its beneficent beams of equality over the disfranchised sex, that they may sit with bondage, side by side with their brothers, into the broader pathway of intellectual freedom, that is the priceless boon to human kind.

The publishers also make the following announcement:

Mrs. J. W. Eldridge is to be the medium for spirit communication in the *Western Light*. All scientific questions propounded will be answered by invisible intelligence, writing on the slate independent of the lady.

The *Western Light* has a large field to work, and starts out with commendable zeal and enthusiasm. We shall be glad to see it attain a circulation and influence commensurate with the importance of the subjects upon which it proposes to shed light. The subscription price is \$1.50 per year. Single copies 5 cents. Those desiring to subscribe, may, we see by the prospectus address B. F. Kennedy, business manager; 717 Olive St., St. Louis, Mo.

Dorna M. Fox, the champion borrower and general dead beat, was unable, owing probably to the JOURNAL's exposition of his career, to get enough of other people's money to support himself in the East, and has returned to Missouri, where he can board with his wife's relations and lay his plans to "borrow" once more from the generous citizens of that State. We trust our Missouri friends have not forgotten his peculiarities and will decline to "loan" him any money.

A NEW BOOK BY DR. WATSON.

The Religion of Spiritualism.

The name of Samuel Watson was for more than thirty years a household word in thousands of Methodist homes throughout the Southern and Southwestern states; and in later years it has become equally well-known and cherished in the homes of thousands of Spiritualists. Dr. Watson's experiences have long been familiar to the public through the JOURNAL and other periodicals, and by the wide circulation attained by the two volumes—*"The Clock Struck One,"* and *"The Clock Struck Three."* There were, however, certain momentous questions connected with Spiritualism concerning which he felt it his duty to more fully elaborate his views. This he has done in a fine 12 mo. volume of 400 pages, entitled, *"The Religion of Spiritualism, Its Phenomena and Philosophy."* We now have a large invoice of this book in stock and shall be pleased to fill orders. Dr. Watson acted by a desire to place the book in as many hands as possible, has fixed the price at \$1.25; postage, 10 cents.

Card—Cancelling Engagements.

Permit me to say through your columns, that after due correspondence, I have cancelled my engagements to lecture upon Spiritualism in Pittstown, Ravanna, Mantua, Chicago, Cincinnati, and other localities, and can under no consideration make further Sunday engagements.

I have entered into an arrangement with parties to lecture nearly every evening in the future upon Travels, Eastern Religions, Archaeology, Hygiene and cognate subjects. HAMILTON, N. J. J.

RELIGIO PHILOSOPHICAL JOURNAL

THE ARTS & SCIENCES, LITERATURE

DEVOTED TO ROMANCE AND GENERAL REFORM

Truth fears no Clash, bows at no Human Shrine, seeks neither Place nor Applause: She only asks a Hearing.

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JOHN C. BUNDY, EDITOR AND PUBLISHER

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CONTINUITY OF EXISTENCE.

Reply to Dr. C. D. Grimes—Others Criticized.

BY J. MURRAY CASE.

To the Editor of the Religious-Philosophical Journal:

In the JOURNAL of Oct. 2d, Dr. Grimes copies one half of a two-column article in a slippant attack upon me, for thoughts presented under the head—"Are all Human Souls Immortal?" and, also, "The Follies of Spiritualists." "Prayer," etc. Many others have made similar attacks since I have had an opportunity to reply. For this reason I ask space in your columns, and not because I am "afflicted with the disease known as *coercitis sciendi*," as the Doctor declares.

I am thankful to the Doctor for his slyly on my little article on "prayer," and mention it only to call his attention to the fact that in sentiment and principle it is in perfect harmony with my position on "immortality," which he seems to question. It is prayer that assists to gather in the spirit essence from the divine fountain, and thus harmoniously unfold and build up immortal entities.

As to the "Follies of Spiritualists," I do not wish to enter into a discussion on that subject. No especial good can result from such a controversy. I will say to the Doctor, however, and to others who attacked my articles on that subject, that I am not a "green horn" in this spiritual business, by any means, and my convictions were based upon an experience of thirty years. During this time I have witnessed many genuine spirit manifestations, but intermingled with a wilderness of fraud and folly. If I got in those articles too much acid for Dr. Grimes and Bro. Tuttle's stomachs, all they have to do is to mix some of their sugar with it, and I am sure it will improve their digestion. That is all the defense I make on this subject.

Now, as to the immortal individuality of souls: this is a broad, deep, and unfathomable problem. It is beyond the power of man or of God to demonstrate it, because no man, neither God himself, knows it until he lives it, and no being can live it while eternity lasts. Who knows but what in the unknown future there may be a clash of worlds and the universe of matter shall be resolved into a fiery nebula, filling immeasurable space. Who can say but that the mind is only the refined essence of matter? Who can point out an individual god. Who can demonstrate the impossibility of mind being reabsorbed into matter, if it once came forth from matter? Who can demonstrate that every blade of grass is not an instrument for the separation of mind from matter? Does not geology teach us that ages upon ages rolled on after the first formation of our world, before a being of intelligence existed upon it? Does this not point to the supposition that the old earth has been breathing forth the spirit through the refining process of the life and death of plants and animals. And if the spirit of man came forth from matter, and in the remote future creation is resolved into chaos, why may not human souls, even God himself, be reabsorbed into the fiery nebula, thus forming the potent energy for the creation of new worlds? Our most vivid imagination cannot conceive of what may be in store for us, for creation, and for God, in the unknown and unknowable future. We can only speculate upon the continuity of individual entities, for immortality is beyond demonstration.

I have accepted the term immortality, however, in its ordinary sense as meaning coexistence with the creative energy, as an individual entity, and, therefore, I use the

term. Are all souls immortal, or equal in their time of individual existence?" and I shall continue to consider it from that stand-point.

Dr. Grimes takes up the same language used by me in my first article on this subject, which all the rest of my opponents have harped so much upon. "It is the brain that makes the intellect, and the intellect, confers immortality." If a man is inharmonious and disobedient to law, the law will ultimately disintegrate and destroy." None of my opponents have treated this expression fairly, because they have not shown the true connection between this and what precedes and follows. Thinking that they saw a weak point here, they have stuck to this text, and left the fundamental arguments untouched.

It is clear to me that a well organized brain, (and when I say brain, I mean the mind-generating organs, both physical and spiritual), will produce a good intellect, and it ought to be clear to the obtuse conception of the Doctor, that a good, harmonious, intelligent mind will confer upon man the degree of judgment and prudence to live in obedience to the laws of his being, both in earth and spirit-life, and thus becomes the potent force, according to my theory, in conferring continued individuality. If the Doctor has a thimble full of brains himself, he can certainly see that this expression is not inconsistent with the theory of conditional immortality. I hope he and others who feel inclined to reply to me, will hereafter undertake to answer my arguments, and not make so much bluster about this little expression in reference to the brain. I want the reasons given why a human soul will continue to exist as an individuality, when he lives constantly in opposition to the laws that give him his existence. I have shown why he will not, and not a man has yet given a well sustained logical reason to confute them.

The Doctor next says, "Man is immortal simply because he is an integral part of an immortal cosmos—the body and being of nature—of God." This logic is as clear as mud. What is there in the universe that is not an integral part of the immortal cosmos? Reasoning from this stand-point you make the body of every thing that has life immortal. I do not deny that the particles forming all physical bodies and all spiritual entities, are as immortal as God himself, but the question is, do these bodies retain their individuality coeternal with God? You further say that "man is secreted from the ether and star dust, the winds and the waves, the rocks and the trees, vegetable and animals."

I agree with you fully; this is precisely the doctrine I have been teaching. Man is an aggregation of all life that has preceded him, but if he has eliminated his spiritual entity from "vegetables, trees and animals," the spiritual individuality of these things of life must have been first disintegrated, and when you admit that the spirits of animals may lose their individuality, you more than half admit that every thing I have taught is true, because you can not draw a well defined line between man and animals, any more than you can between the hills and the valleys.

The Doctor next gives us this statement:

"Animals are immortal, but not as animals; men are immortal but not as men, for,

"Men emerge angels from their clay; As angels emerge men. Thus 'tis done,

Angels in time do gods become."

Each supplies an immortal link in an endless chain constituting immortal life."

I doubt whether a Philadelphia lawyer can extract any sense out of the above I have given it up in despair. If he means that animals are immortal as individualities, and become men, and then gods, I will simply remark that it would have been well for the Doctor, if he had been one of the first tadpoles that existed upon this planet. In that case he would at present be several laps ahead of old father Abraham, in the race to the gods.

I quote the Doctor further:

"After all, J. Murray Case made a good fight; vulnerable at so many points, he invited many to the feast; vultures snuffed their prey; and the fight went merrily on until he brings on a trace by calling Bro. Tuttle to the front, who modestly hints, 'you have continuity.' You are sure of that, leaving the thoughtful to query, who, then, can demonstrate immortality?"

My good Bro. Grimes ought to be more accurate in his statements. He draws inferences here in relation to an expression by Bro. Tuttle, which he certainly knows are not correct. By reference to Bro. Tuttle's reply to me, it will be seen that he sustains my position in the most emphatic terms. I quote from his letter:

"A spirit is not necessarily immortal, but

can be gradually extinguished as a lamp burning for an indefinite time and then going out. Such is the condition of the lowest races of mankind. Their spirits exist after death, but in them there is no progress, no desire for the immortal state, and slowly, atom by atom, they are absorbed into the bosom of the universal spirit essence,

as the spirit of the animal is immediately after death. It may be asked at what age does man become immortal? No certain time can be given, as no sharp line exists.

The time varies, according to the infant's development. The child is *de mortis* immaterial?

This is an inaccurate question, for the answer depends upon circumstances of degree and cause of death.

If death is of a ray of intellect, a voiceless, thoughtless atom,

the inference is not cheering, for if exist-

ence is preserved after death, it will probably be absorbed in a short time as the Hindu would say, into the bosom of Brahman. It is evident from the above that Dr. Grimes in his criticism has shown no disposition to treat me fairly. He has undertaken to make it appear that I am the biggest fool in the spiritual ranks—not shown under in the discussion, made a "truce," asked Bro. Tuttle for support, but didn't get it. Behold, Bro. Grimes, the rap you made for me will fit your head precisely. I will leave the Doctor to wear his newly made head dress, while I consider the subject further.

I have not clearly defined my position thus far, and in order that I may not be misunderstood, I do so as follows:

1. All forms of life are possessed with a physical and spiritual body. These two separate entities begin their individual existence simultaneously, and by the laws of accretion, atoms of matter and spirit essence, are absorbed for the growth and sustenance of this dual nature.

2. When the separation of these two entities takes place in what is called death, the physical body returns to earth and the spiritual counterpart, whether it be vegetable, animal or man, retains its individuality so long as it is supplied with necessary conditions and nourishment, or lives in harmony with the laws of its being.

3. Vegetable and animal life may be perpetuated for a time in the Spirit-world, but this requires the constant guardianship of intelligent beings, hence but few spiritual entities below man retain their individual existence only for a very short time after the death of the physical body, but are soon re-absorbed into the unorganized, spirit essence that surrounds this planet.

4. Human spirits who persistently and constantly violate the laws of their being in the after life, will be by the laws disintegrated the same as animal and vegetable life below us.

5. Children who enter the future state in infancy, are taken into the guardianship of intelligent spirits, and taught to know and obey the laws, and are, therefore, more certain of attaining immortal life than those who die in mature age.

It can readily be seen that upon this platform we may build up a science of the spirit, based upon law and reason. We cannot assume immortal individuality of all things of life, as I have in former articles clearly shown. None have attempted to answer my arguments on this point, not even Bro. J. B. Crocker, who made such a bluster at the beginning, has ever attempted to answer my questions put to him on this subject. I, therefore, take it for granted that my opponents have given up the battle ground on this point. Then what follows? Why, you make it an absolute necessity to draw a dividing line between the things of life that are immortal, and the things of life that are not immortal. When we attempt to draw an arbitrary line between these two classes, science etc., in and says, Beware! If we permit the law to draw its own lines according to the merits of each individual thing, of life, then we have a science based upon law and reason. In what is termed false conception the law of forces and affinities are precisely the same as in "true conception." The germ or egg becomes impregnated and life begins precisely the same in each instance; but in the latter instance the laws and conditions for the development of a perfect human being have been compiled with, and perfect child is formed. In the former instance the impregnated germ of life, being surrounded by unnatural conditions, there follows the growth of a tumor, which no more resembles a human being than does the liver of an ox; yet the doctor and his school would have us believe that this fungous growth of matter holds an immortal human spirit, destined to perpetual growth and unfoldment. What flagrant nonsense!

Both the physical and spiritual bodies of all things of life, had a beginning. The physical body of a child existed before conception in unorganized atoms of matter, and the interior spiritual essence. By the laws of accretion these atoms have been absorbed and a dual nature created or formed simultaneously, from the dual world of matter and spirit. It, therefore, follows that a spiritual individuality which had a beginning may, also, have an ending. If obedience to natural laws it has been gathered together, and in disobedience to natural laws, it may, also, be broken asunder, and like the physical body return atom by atom to its primordial condition, when the disintegrated particles of spirit and matter may again be absorbed into other forms of life.

Every individualized physical body in God's universe, from the giant sun that sparkles in the starry depths, to the green moss that grows upon the rocks, is but the aggregation of particles of matter that have externally existed, and every physical body thus formed, is subject to disintegration. Equally true, it is, that every individualized spirit of the universe, is but the centralization in individualized forms, of particles of spirit essence, which have had some time, and where there is a certain unnumbered age before they can secure their turn. If such be the case, I can imagine that about a hundred millions of these future rulers of our world, hover over the couch of the bride, in hopes to "steal a march" on some lazy germ that may not yet have come to the turn.

It may be written down a demonstrated scientific truth, that every body or spirit that can be added to, is built up, particle by particle, until it reaches solidity of form or consciousness. Individuality, may, also, be

subtracted from atom by atom, until the whole aggregation is dissipated. None will be so rash as to deny this statement, because in the denial there is a supposition that it is impossible to separate that which has been put together, which would be a very unscientific statement.

Nature gathers from the earth and air small particles of matter, and combines them in a grain of wheat. The millions crush this kernel into atoms. The digestive organs subdivides these atoms into indefinitely small particles, and the nutritious parts are formed into blood, which, circulating through our bodies, deposits these particles, which become bone, muscle, flesh and brain—all this while the body is throwing off the wasted and worn-out material. There is a perpetual change going on, so that it is estimated that in seven years not a particle of matter remains which our bodies possessed before.

This law of accretion and dissolution is equally true of the interior spiritual entity. It is absolutely necessary that change should be constantly going on, otherwise the particles forming our physical and spiritual natures, would become de-polarized, or lose their positive and negative action necessary to life, and a state of lethargy of body and idiocy of mind would inevitably follow, and the complete dissolution of both body and spirit, would speedily terminate our existence. Every breathing we breathe, we not only inhale oxygen to vitalize the blood, but unquestionably absorb particles of spirit essence to sustain and build up the interior soul.

The particles forming the soul must be perpetually changing the same as those of the physical body. This must be true of the spirit, both in earth and in spirit-life, and is the potent and fundamental reason why spirits cannot for one moment remain in precisely the same condition. They are either advancing or retrogressing, and this advancement or retrogression, depends upon the elements that are gathered in to supply the wasted forces of the soul, for in this perpetual change the new material of spirit essence absorbed, becomes the soul itself.

If I enter into a low den of iniquity and assimilate with the inmates in their wickedness, I will leave that place with my spirit, based upon law and reason. We cannot assume immortal individuality of all things of life, as I have in former articles clearly shown. None have attempted to answer my arguments on this point, not even Bro. J. B. Crocker, who made such a bluster at the beginning, has ever attempted to answer my questions put to him on this subject. I, therefore, take it for granted that my opponents have given up the battle ground on this point. Then what follows? Why, you make it an absolute necessity to draw an arbitrary line between these two classes, science etc., in and says, Beware! If we permit the law to draw its own lines according to the merits of each individual thing, of life, then we have a science based upon law and reason. In what is termed false conception the law of forces and affinities are precisely the same as in "true conception." The germ or egg becomes impregnated and life begins precisely the same in each instance; but in the latter instance the laws and conditions for the development of a perfect human being have been compiled with, and perfect child is formed. In the former instance the impregnated germ of life, being surrounded by unnatural conditions, there follows the growth of a tumor, which no more resembles a human being than does the liver of an ox; yet the doctor and his school would have us believe that this fungous growth of matter holds an immortal human spirit, destined to perpetual growth and unfoldment. What flagrant nonsense!

This is not sophistry. It is reasoning based upon facts, which are patent to every man of thought. We see men going downward, day by day, until they reach a plain in moral and spiritual depravity, lower than the lowest of the brute creation. How can the wondrous change be effected in the nature of men, except through the channel I have here explained? You cannot make a sweet apple sour, except you, by some process, extract the sugar, and insert in its stead acid; neither can you make a good man an evil one, unless you remove the divine essence which constitutes his soul, and replace it with the element of darkness. When we look into the face of a holy man, we seem to see a beautiful halo of light surrounding him, yet there is no material light there. It is the spirit within us looking out dimly, through the physical body that beholds the light. We seem to drink in the radiant essence, and our souls are made better. What is this golden halo? I answer, it is the spiritual atmosphere that surrounds this good man, and by which his soul is nourished, and which radiates forth to bless every one who comes into his presence. Many have formed a vague conception of spirit as a kind of immortal something that exists eternally without change of parts or particles, but nothing can be farther from the truth.

Dr. Peebles has taught that all life comes from "immortal germs" that have eternally existed; but in such a theory it appears to me that the stock of "germs" might sometime run out, when all propagation of life would cease; and if the female "germs" run out first, there would be a disconsolate set of male germs who would be cheated out of their material existence. But, perhaps, the Doctor thinks there is an infinite supply of germs, in which case it is certainly unfair that some of them are compelled to wait unnumbered ages before they can secure their turn. If such be the case, I can imagine that about a hundred millions of these future rulers of our world, hover over the couch of the bride, in hopes to "steal a march" on some lazy germ that may not yet have come to the turn.

But for the life of me, I can't understand what use there can be for these imaginary germs. I cannot possibly determine the difference between an unconscious germ, and a particle of spirit essence; neither can I see any signs of individualized life until the aggregation of many particles a form is created, and even were the germ theory true, it is possible that parti-

cles which give to the germ its individual and active existence, may be disintegrated, when nothing but the unconscious germ would remain. The result is precisely the same in either case.

Bro. Tuttle intimates in his letter that I err in supposing that immortality depends entirely upon the development of the moral faculties. I do not wish to be thus understood. I believe that perpetual continuity of individual existence, depends entirely upon the equal and harmonious unfoldment of every faculty of our being, thus forming a balance of forces or perfect arch, in which each separate faculty helps to sustain the others. Continuity of existence is lost by an abnormal unfoldment of some of the faculties, and the inactivity of others. It is a known fact that when we cease to use a faculty, it will in time perish. This is because the worn out material is thrown off, and nothing new taken in its place. If a spirit cultivates nothing but the organ of destructiveness and enmity against his kind, the higher faculties will eventually become foreign to his nature. He will lose that balance necessary to his existence. He destroys the arch and it falls into ruins, just the same as the imperfect arch of animal and vegetable spirits; neither is this breaking of the arch due to evil alone. It may as easily be broken by excessive veneration, in which the worshiper becomes the embodiment of but one idea, without reason or balance of faculties to support it.

Man naturally possesses a greater number of faculties of mind than any of the animals below him, because he is the embodiment of the whole, and thus in him is formed the only perfect arch and the only key to continuity of existence, but let him break the arch by the destruction of any one of the stones that forms the archway, and the structure will crumble into dust.

In the wandering, discontented, restless, unbalanced spirits, who come to us from the other side, we have the evidences of broken arches dissolving, melting away into the great throbbing spirit of the universe.

Columbus, Ohio, Sept. 30th.

We give Mr. Case another hearing on his plea that he had not fully presented his arguments in previous articles,

Sideros and its People as Independently Described by Many Psychometrists.

BY PROF. WM. DENTON.

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Mrs. Clara Field, of Boston, examined for me meteoric fragments knowing nothing of their nature nor, as she stated and as I believe, of any previous examinations. Since these examinations were made after portions of the examinations of Sideros had been published, I give only those relating to matters that had not been published at the time. Her descriptions harmonized perfectly with those that have been already given.

I said, "I should like you to examine into the spiritual condition of those people you saw the other night. Had they any communication with the Spirit-world?" With a fragment of the Painesville meteorite she gave me the following:

"I go back to that large central building and to the central part of it. I am up stairs, and yet there are no stairs, but several small elevators. I am where everything is bright and clear—in an immense room to which all these people come with a purpose. It is dedicated to the invisible; no, for they are not invisible to these people. They come in here and sit down quietly and the spirits come to them. I see a lady come in and sit down, and then a gentleman, another lady, and then another gentleman next to her. In a few moments I saw two spirits standing by them. If I had not seen them gradually form I should have thought them just as material as the other people.

"After they have formed and the people have come in rapport with them, the spirits walk out with them to their homes. I can hear them chattering with the children who know they are spirits; they are delighted to see them and feel perfectly at home with them.

"This room is the largest I ever saw. It is larger than the Coliseum (an immense structure erected in Boston for musical purposes). In the centre of this room is a canopy draped all around; under it the floor is slightly elevated, forming a sixteen-sided platform. Upon it are sixteen seats, a seat facing each side. As I sit and watch, people come in from all sides and occupy chairs till there is a large audience, who watch and listen as materialized forms of spirits appear and occupy the seats under the canopy. I see the most beautiful and god-like form of a man, whose face is self-luminous; he has a long, silvery beard. Once looking at him you could not look another way. Male and female spirits alternate as they sit, and they speak to the multitude in the order in which they sit, till eight have spoken and the people go out and a new audience comes in and the other eight speak. The only way in which I can distinguish the speakers from the audience is that their faces are self-luminous. Their hands are exquisitely formed. I wish I understood their language. The only teachers the people have here are spiritual teachers.

"I go out; it is light. There is a large building here like a pavilion where I see material teachers.

"I now stand in a large vaulted chamber where I see a man in a half-sitting, half-lying down posture. He is gradually growing transparent. He does not seem to die and yet he passes from a material to a spiritual state. It just seems as if particles of matter composing him became transparent and I see him as if made of glass. In a little while he gets up and walks about; yet there is something on the bed that perfectly resembles his body. There seems to be but little there and his friends told it up like a garment and place it in a vessel underneath which is heat, for I see the tremulous air acceding, but there is no fire. By and by I see a little smoke ascend and then there is nothing but ashes, which they place in an urn and put transparent cover upon; as I stood looking and thinking that the urn might hold thousands, and wondering where the man was, I saw him sitting upon a chair, where he had been watching the process. He turns and looks into the urn as I did and as I watch him he dissolves and disappears."

On a subsequent occasion she obtained the following:

"I seem to be above a fortified place on the sea-board; there are long lines of fortifications. Above this I saw the exact counterpart of all that I saw below. It was but a glimpse.

"I do not know how to tell what I now see. I appear to be looking down into an immense round building, the top of which is a dome all covered with glass. As I look I see this building filled with people, all of whom are standing. I notice one man in particular who is peculiarly dressed; he has drapery on his arms and is sitting on a large chair like a throne, and looks as if he was there to be worshipped. There are persons on each side of him, who seem to be his attendants.

"Something in the edge of the dome attracted me and I saw above the people, in this dome another concourse of people; they are spirits. The peculiar man that I saw is now addressing the people and both spirits and mortals listen. The mortals see the spirits distinctly. The dome seems to be arranged for the spirits and they appear to be seated, but I can see no seats. This is a great day. This man is looked to as no king or god ever was; he seems to hold the key to two worlds. Whether he is a spirit or not I cannot tell. I see censers burning some kind of incense, to produce a condition that seems to be necessary. I can hear distinctly, but cannot understand anything that is said.

"Now there comes through the crowd, the people making way for them, two women, one up each side. They differ very much from all the people I have seen here. They seem like visitors from some other planet. They are very tall, very slender and have a peculiar gracefulness about them. Their features are very long and their hair, which reaches to their feet, is like spun gold; they wear it like a veil. Each one carries a long, slender wand. They pass on till they come to the burning censers, when they place something into them to burn.

"I seem to have come among the members of some order, not secret exactly, but having peculiar rites and ceremonies. There are but few that take any active part. The ladies' dresses are of the most beautiful tint imaginable; their garments are lighter than ours.

"Those two women seem to come among them as visitors, whom they have been expecting; one addresses the audience and the other. They are the most peculiar persons I have ever seen. The skin is white as milk—a porcelain whiteness; their faces are a perfect oval, their foreheads wide, noses thin and straight and the hair grows low on the forehead. We have no beauty on the earth that can begin to compare with their beauty. The eyes are dark and the lids almost transparent; their beautiful teeth are bare and their garments short and hung from the shoulders. They are entirely different from all the other people I have seen and do not certainly belong to this part of the world. I think they are spirits and visitors from another world."

Another lady, whose name I am not permitted to give, saw somewhat similar appearances on Sideros. With a Painesville specimen she said:

"I see dark-colored ledges of rocks, exceedingly irregular blocks standing every way. There is an opening in the rocks, something like a large hall, and in it I see the

form of a man; he is going from me. He is naked and transparent as glass, so that I can see the dark rocks through him. (I never saw or heard of anything like that before) Each side of him are pillars of rock that support a rocky roof overhead."

The next day she continued the examination:

"The rocks are to my right, and I come out to the daylight. To the corner of the ledge of rocks I see three of those transparent forms; one has a loose dress, but that is also transparent; it is what would be called a robe; I think this is a female. They are standing by the ledge of rocks and apparently in the open air."

"Now I can see clearly and at a great distance. I see another opening; it is another place altogether, where those beings are moving around. It looks light and pleasant and almost like a new world. The way in is rather narrow, but the place is large in which they are, and there is a light beyond those moving forms. I see now two or three a little way apart, but only below the shoulders."

In the last days of humanity on Sideros, we shall find that the people were compelled, in order to preserve their lives, to live in caves. I think these last descriptions refer to that time, when spiritual beings seem to have gone in and out among the people daily, until their appearance ceased to be remarkable. Long before this, however, all persons of intelligence on Sideros had become familiar with the fact of future life and spirit return, as will doubtless be the case upon our own planet before many centuries.

PROPHETIC ON SIDEROS.

"I think 150 years after that national circle many spirits were able to materialize, and speak to audiences without any special medium. In an audience of 100 or 150 there were always persons present through whom they could appear.

"The slave-holding people become educated to the level of surrounding nations. The brown people are slowly mixing with the white and becoming much fairer. They receive Spiritualism quite readily; more than some other races. There is a republic everywhere now. It is almost one country, there is a little difference between one country and another. The laws are about the same all over; yet each country has a council or senate. They meet for public improvements and war is at an end. When anything comes up that concerns all nations, delegates are appointed, who form a world's convention.

"The Syriodercans hold to themselves longer than all others, but they are decreasing rapidly. The people are compelled to come down from the plains and cultivate the soil, and they thus mix with the whites.

"I go on in time till there is very little difference among the people. They become a light-yellow, almost white; a brown tinge alone tells of the previous existence of a brown race. Materializations of spirits becomes very common, and is done very easily in circles of eight or ten. A kind of telegraph is used, but I do not see the details of it. Printing is done by sunlight or electricity. The people live in communities quite generally, though some live separately. The communities have from ten to five hundred acres. Town and country gradually pass into each other. Some communities have three or four large buildings for workshops, lecture rooms and such like. Some persons garden, some manufacture and others farm. They make very perfect statuary; blocks are hewn out roughly; men touch them with a wire and flakes of stone fly off. I think it is done by electricity. Most of the statuary, however, is moulded. An artist makes a fine statue and casts it taken of it."

LATTER DAYS OF SIDEROS.

The following examination is of a meteoritic specimen, whose history otherwise is unknown to me.

"I see a large valley with a small lake in it. It looks as if it had been a gulf from the ocean; the water of the lake is salty. The mountains are very high and have snow upon them; the atmosphere is thin and cooler than here. I see no signs of life except small shrubs here and there. A very deep canyon runs into the valley from the mountains, that has a little water in it, and there is grass near the mouth of the canyon. The valley is sandy and looks like a desert. Some distance off is a sea or ocean. Far above the valley I see a number of buildings of some sort. There are blocks of stone and iron all around; the place is very old. It rains but little here."

This evidently refers to a time very long after that represented in the last examination, when gulls had become valleys, islands, mountains, cities, blocks of stone and iron and fertile lands had been transformed into deserts. In the next examination he goes back in time and sees the country as it had been:

"That town was on an island once, and ships were there; they are rather small, but go rapidly. The people are dark, look like Arabs and dress like them, only in warmer clothing. There are trees here that look like the palm. The climate is mild and gentle, though there are cold periods now and then. The island is near the main land and is very irregular in shape. The ships seem to be made partly of iron, and the large ones have no sails.

I see an immense statue made of granite-like rock and representing a man sitting down; he has a queer looking cap on and has an ax in his hand. It is at least 50 feet high. There is an open building of stone over him. It is a kind of temple, people come here and touch their foreheads to the stone on which the statue rests. Men meet in crowds here and some of them talk to the others. There are people on the main land, who trade here all the time. There is a good harbor and the people live by the vessels that come here.

The people are advanced in some respects, but they are behind hand in others. The streets of the town are narrow and crooked, and rough and sandy, and mud-like animals draw carts along. They have warehouses for storing away the cargoes of vessels and dredges to take things out of the bottom of the harbor. They use large nets to catch fish with and get a great many at a time. The island is rocky and has but little vegetation on it."

This island was, I think, a gulf lying between the country inhabited by the Syriodercans and that occupied by the Caucasians, which subsequently, as he saw, became a valley with a small salt lake in it.

"I now see ruins with a few families living among them. They are near the sea, and the people fish a good deal. There is a small field near here irrigated by a spring. It looks as if there had been a large city here once. The sea is about a mile away. I see an animal like a small deer with long ears; it is as large as a three month's old kid and is of a brown or mouse color. These people have several of them around as pets. (The sky does not look blue like ours, but is of a whitish yellow). These people are dark and have small frames, and are a little under the average height. They dress in cloth that seems to be made of hair and they go bare-footed a great deal."

Sideros does not appear to have existed long enough in a condition favorable to humanity, to allow its whole population to become homogeneous. Some fragments of races appear to have been left and to have retrograded, as the world became less favorable for human occupancy.

"They live in small houses made of blocks of stone from the ruins. There are two fields here of about 10 or 12 acres each. They are in good cultivation. Small oxen

are used to plough with. The people have to work hard and live roughly. It is a long way from here to any other inhabitants. Cooking is done in fire-places with asphaltum or some kind of oily rock. I do not think there are any other people within a hundred miles. There are a few trees and bushes, but no forests.

"Windmills that go slowly grind grain and pump water. A number of people went away from here several years ago in boats and these are all that are left. This is a barren region; there is no life or activity among the people and they look as if they would soon die off."

[See Continued.]

STATE SECULARIZATION.

WHAT IS NECESSARY IN AN ORGANIZATION FOR ITS ACCOMPLISHMENT.

Extract from a Speech by B. F. Underwood, before the Liberal League Congress, held at Syracuse, in 1878.

The primary object of the Liberal League is neither the promulgation nor the discussion of any system of faith or philosophy, except so far as it clearly conflicts in practice with equal rights and the religious liberty of citizens. It is an organization formed in the interests of justice and freedom to all. It declares that in this republic, where there is great diversity of belief on the subject of religion, all have the right to worship in the manner that seems to them best, or not to worship at all if that is their pleasure, and that there should be no compulsory support of any religion and no law or practice by the general or State governments, directly or indirectly, recognizing any religion either as true or false; in other words that there should be a total, absolute separation of church and State, both in theory and practice, now, henceforth and forever; that the government should be entirely secular and should have nothing whatever to do with any religion or anti-religious system or belief, except to protect its adherents when necessary. In the rightful enjoyments of their faith or convictions when their beliefs are not of a character to require them to infringe on the rights and liberties of other citizens. It protests against the use of religious books in our public schools; it protests against the exemption of churches from their just proportion of taxation when liberal halls are taxed like other property; it protests against the recognition by the State of the claims of any religion as to the sureness of one day over another; it protests against the employment of chaplains by the government, and the conversion of halls of legislation into places for religious service, and the payment for such service, however small the amount, from the public treasury; it protests against all religious services at the public expense or by the direction of the constituted authorities in any department of the national or state government; it protests against public appropriations for institutions in which religious doctrines are taught; it protests against proclamation by the President of the United States and governors of the States, appointing days for thanksgiving and prayer.

Against all these and other similar practices, the league firmly and earnestly protests, and it demands that they cease, since they are inconsistent with the government of the United States and the genius of free institutions, since they involve a denial of that separation of Church and State, and that principle of religious liberty which so many praise, but so few seem to understand, and since impartial justice and the cause of religious liberty demand the removal of these wrongs, and the complete secularization of the State.

With these objects in view the league invites all without regard to religious belief, nationality, sex or race, to join in the accomplishment of its work. No question is asked how much or how little you believe; whether you are a Christian, Jew, Buddhist, Mohammedan, Pagan, Spiritualist, atheist or skeptic; whether you are in favor of coin or flat money; whether you are a republican or a democrat, or neither. If you recognize the importance and justice of our work, and will assist us in helping educate the people in these principles, your co-operation is desired.

And here I deem it proper to emphasize the fact that to insure success the Liberal League must confine itself to the objects for which it was organized. It must keep constantly in view State secularization, and to this end, every other consideration must be subordinate. It is now, and still more in the future will be composed of somewhat heterogeneous elements. One great danger that is a standing menace to all such organizations, is the liability of giving undue prominence to questions which have no direct bearing on their objects, and concerning which there is the same difference in that there is outside their membership—questions which at certain times, owing to some circumstance, absorb public attention and which seem to many, under the influence of temporary excitement, of more importance than the object which called the organization into existence; and thus they are often the cause of dissension, and not unfrequently destroy the harmony and unity of organizations whose aims at the beginning were clear, definite and well understood.

Let the Liberal League avoid this rock on which so many organizations have been dashed to pieces. Its members, as individuals, are at liberty to advocate what they choose on all subjects, and to join any party or association pledged to other reforms; but as members of the Liberal League it is all important that they keep constantly in mind the purpose for which the organization was formed. Outside the Liberal League individually or as members of other organizations, they can use their influence in favor of the republican or democratic party, gold or greenback, woman suffrage, or anti-woman suffrage, prohibition or license, Christianity or anti-Christianity, Spiritualism or materialism, theism or atheism, evolution or creation; but the dissemination of any views on these subjects, however desirable, is, I conceive, no part of the work of the league.

I know there are unscrupulous minds that will pronounce this a narrow policy, because they fail to distinguish between the legitimate work of the league and their cherished convictions on subjects that are beyond the province and scope of the body. There are some individuals in such a chronic state of excitement in regard to some certain subject, that they must introduce it whenever they have an opportunity to address the public, whatever the object for which the meeting was called. We may concede to such persons honesty and zeal; but they lack judgment and discretion, and constitute the most troublesome element with which conventions have to deal.

But to all such persons we should say while we welcome you to this organization and desire your assistance, we cannot as members of the league decide upon, or consume our time in discussing questions that are alien to the principles and purposes of this body. By this course alone can harmony be maintained, and the efficacy and success of the league secured.

For two days nearly, Mr. Chairman, the entire proceedings of this congress have related to the question whether the law of 1878, against the circulation of obscene literature through the mails, should be modified or totally repealed. The main object of the Liberal League has been lost sight of, and from listening to the discussion yesterday and to-day, no person could get any idea of the real purpose for which the National Liberal League was organized.

From the first I have insisted that the question as to the constitutionality of the law of 1878, is a question with which the Liberal League has nothing to do; and the difference of opinion on this subject has been given a prominence to which in this body, it is not entitled.

Because there were reasons for believing that persons had been unjustly convicted of circulating obscene literature, owing to the loose and defective character of the law under which they were tried, the National Liberal League at Philadelphia, in 1878 passed a resolution demanding in the interests of justice that all laws against obscenity, should be so clear and definite as to admit of the conviction and punishment

of guilty persons only; and lest the resolution should be unscrupulously construed by anybody to intimate sympathy with any one engaged in circulating moral filth, it added that it was in favor of proper legislation against obscene literature. That resolution was, I believe, right and timely. Both the contending parties can concur in it now. It was simply a protest against what seemed to be a wrong to individuals in consequence of loose legislation or an unfair interpretation of the law. In no way did that resolution lead to the discussion that has been going on respecting the Comstock law, or to the scenes we have witnessed at the sessions of this congress. If we are wise we will hereafter confine our discussions to the purposes of the league. Unless questions that are not germane to the object of the organization, can be kept out of the organization, the usefulness will soon end. But the principles for which we contend are just, and I am confident, will in spite of the opposition of enemies, and the folly of friends ultimately triumph.

The Spirit View of Christianity.

To the Editor of the Religio-Philosophical Journal:

I have read with much pleasure the eloquent and able address of Hudson Tattie, "Out of the Old Belief," an admirable piece of iconoclastic work, in which notwithstanding the difference of our sentiments, I would object to but two expressions. The assertion that "revelation is always the outgrowth of human progress, and progress not the outgrowth of such revelation" seems too extreme a statement. If Mr. Tattie will reconsider, he will probably agree that while human progress is necessary to the reception of a revelation, the spirits who come to receptive mediums are really the authors of the thought and emotion which constitute their "revelation" and which become a cause of progress.

Again he says, "the highest religion will be based on knowledge, not on faith." I would say that superstition is based on faith without knowledge, but that the highest religion is based on faith and knowledge. Faith is an element—the vitalizing strengthening element in knowledge. Stubborn skeptics will witness the best spiritual facts, and although they have all necessary scientific knowledge, for want of faith, they most absurdly discard the facts. In the psychic constitution of man, there are certain semi-moral and semi-intellectual elements, which are essential to right thinking. The importance of these elements has never been duly recognized for want of the true mental science, which is attainable only by the study of the functions of the brain.

I have also read with interest the able presentation by Mrs. E. H. Britton, of her views of Christian Spiritualism, which seems to be the most plausible and apparently philosophic statement of the views of those who object to the word Christian. Her arguments would be unanswerable—but for the fact that they embrace serious misconceptions of the question at issue and of the views of Christian Spiritualists as they are called, and I suppose we may properly accept the name. When these misconceptions are explained her argument silently vanishes.

Mrs. B. assumes a difference which is more fanciful than real between ancient and modern spiritual religion. It is essentially the same Divine and angelic influence operating to-day (and in which she is a conspicuous actor), which operated with Buddha, Confucius, Pythagoras, the Brahmins, Jesus and the apostles, and their inspired successors. All is personal in both ancient and modern Spiritualism, since persons are the agents, and all is alike impersonal in the origination from Divine influence into humanity.

Very plausible indeed is her argument that truth and goodness are Divine eternal principles, which cannot be fully represented in any individual—a thought which has long been familiar to my mind, but has not been a finality. It has not excluded the additional thought that truth and goodness are most perfectly developed in those who have the best organization and the highest inspiration. Consequently they become our teachers and leaders. If we can advance nearer to the Divine and enjoy a higher inspiration than our illustrious predecessors, we do not depend upon their teaching, but standing on a higher plane we supersede them as modern scientists supersede those of the last century.

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Recent Supernatural Facts.

It is an old saying, that eternal vigilance is the price of liberty. With equal propriety it may be said: Eternal vigilance is the price of truth. Without incessant vigilance an important truth, that may have been in the keeping of one generation, may be lost to its successor; and the latter may all the while complacently think itself far more wise than any of its predecessors. In nothing is this more fully illustrated than in the utter incredulity of so-called men of science at the present day in regard to certain preternatural facts well known, though disastrously interpreted, by our forefathers, and which it is the mission of modern Spiritualism to replace upon purely scientific basis. Our present remarks are called forth by finding in the *Boston Herald* of Oct. 4th, 1880, the following "special dispatch."

Mossmouth, Que., Oct. 8, 1880.—Some extraordinary events have taken place in daylight in a hotel kept by John Park at Hemlock, a village on the Ottawa River, about forty miles from this city. The manifestations were first noticed about two weeks since, when the beds placed in the unoccupied rooms at the hotel, were thrown about, and windows and doors which had been closed tightly, were opened. In one case a woman, while in bed, was seen to "eat" bread for a moment, and then lay it on a table, when it was dashed into a clothes basket in a adjoining room. On Friday last, the tables were found on fire, but the flames were promptly extinguished. However, the fire broke out again, and was a second time got out. On the following day the climax arrived, when the bed was found burned to the ground, and the fire the parish priest was seen to extinguish the evil spirit. This reverend father performed a religious ceremony with that end in view, using holy water liberally all over the place. It had no effect, unless when the religious actions were proceeding, for, as soon as the priest left, the flames were dancing around of their own accord, and yesterday night, when the priest, and some other clerical men visited the scene, but were unable to account for the infants at work in the house. Reporters are certain that the hotel will be burned, but watchmen are kept night and day on the alert to prevent such a consummation taking place."

Persons who keep the run of such reports as the above (supposing it to be accurately reported) will testify that every year, or oftener, we have accounts quite similar to it. They come to us well authenticated, they excite wonder for a time—and then pass away and are forgotten by all except the few who understand and appreciate their significance. The phenomena belong to the family-group of those which occurred in witchcraft times, and which have been known to take place repeatedly in our own day. Witness those in the house of the Rev. Dr. Phelps at Stratford, Conn., in 1831; where figures were dressed up fantastically out of bedclothes with preternatural celerity—objects were dropped from the ceiling—mocking messages were written independently of human hands, and many occurrences, quite similar to those related in the above dispatch, took place. Mr. Epes Sargent, who was editing a daily paper at the time, wrote to Dr. Phelps for a verification of the phenomena, and received from him a letter for publication, establishing the facts in the most complete and forcible manner.

"The ignorant may ridicule these phenomena," wrote Dr. Phelps to Mr. Sargent, but that they are inexplicable by any theory of human imposture or trick, is a certainty." Recently his son, Dr. Austin Phelps of Andover, Mass., the eminent theological scholar and father of Miss Phelps who wrote "Gates Ajar," communicated his own testimony on the subject to the Rev. Charles Beecher, authenticating the phenomena. He says:

"One day at dinner, a package of six or eight silver spoons were all at once taken and doubled up—bent double by no visible agency. My father had them placed in the closet, locked the door, and kept the key himself. A sister of his was there at the time on a visit, and a neighbor came in inquiring about the old house. The sister got up, went to the closet, and took the spoons out, and found them as straight as before, with no dent or crease, or sign of having been bent. This is only a specimen. There were dozens of such events. ... A serious feature of the business was the barring of my father's barn in broad daylight, when no person was in the building, or near it, as far as we know.... One of the children, I think, a boy, awoke in the middle of the night, and saw a smoke rising from that bed. We turned up the bed-clothes, lifted up the mattress, and found underneath a newspaper ignited, which caused it."

Who are the superstitions when constantly recurring and thoroughly attested facts like these are accepted and rationally explained by Spiritualists, but rejected and scoffed at by men calling themselves men of science! With some exceptions, the specialists in all other sciences, except the physico-physical, set down occurrences like these to human trickery. But many of the phenomena were of an obviously preternatural character; as where stones were

dropped from the ceiling when every person in the room was closely watched; and when writing occurred on paper at a table, where Dr. Phelps was at work. No other person was in the room, and the writing was yet wet, when after turning an instant in his chair, he resumed his position. The words written were: "Very good pen, and very good ink for the devil."

Our wise "men of science," like Carpenter, Youmans and Huxley, refer all such occurrences to the imbecility of the witnesses; Cotton Mather nearly two centuries ago said of certain phenomena of levitation, independent movement of objects, etc., such as thousands of witnesses at this time can testify to—"People may burlesque these things; but when hundreds of the most solemn people, in a country where they have as much mother-wit certainly as the rest of mankind, know them to be true, nothing but the forward spirit of Sadduceism can question them." In all this, Mather was right, though deplorably wrong in supposing that the medial phenomena were caused by some witch or wizard in league with satan. This theory, founded on Biblical—on a misinterpretation of the Old Testament phenomena, and a servile belief in the Mosaic prohibitions, led to the massacre of some five hundred thousand innocent persons in Europe and America. So much for a non-scientific mode of dealing with facts!

Referring to the above quotation from Mather, Dr. Carpenter says: "Now this is precisely the position taken by the modern Spiritualists, who revive under new forms the doctrines which were supposed to have faded away under the light of modern science."

Here the Doctor confounds doctrines with facts, and utters a blind and foolish slander against Spiritualists. With a total disregard of the actual facts, or else with a gross ignorance of the spirit of calm, judicial, scientific investigation with which we now approach these notorious phenomena, he tells us that we, who accept them, are equally bound to accept the testimony given on oath and in solemn form of law, which satisfied able judges and honest juries two centuries ago, that tens of thousands of innocent people had entered into the guilty league with satan, whose punishment was death here and everlasting damnation hereafter."

If Dr. Carpenter here simply means that the testimony which satisfied judges and juries in those days, that certain preternatural occurrences did actually take place, ought to satisfy us also, we readily thatable to testify as we are to similar occurrences at present, the old testimony does not satisfy us, and we accept it as truthful; if he means to say further that we ought to interpret it in the same way that the men of the witchcraft times interpreted it—that we ought to accept their doctrines as well as their facts, then he is guilty of an absurdity, unworthy of a man of science.

He tells us that the opponents of the witchcraft facts "had no other defence of their position than the inherent incredibility of the opposing testimony." But the opponents were just as superstitious as the advocates; only the superstition of the former took the form of an irrational incredulity on the point of fact. The mistake of both parties, and the mistake of men like Carpenter and Youmans, was and is not treating the phenomena with cool, scientific attention, and thus arriving at the cause. A genuine science would have arrested at once the persecution against imaginary witches, and have shown that the phenomena were caused by spirits operating through persons meditally sensitive to their influence.

The New-Movement for a National Secular Association.

The sentiment in favor of the entire secularization of the State, is one that has been for years steadily and rapidly growing in the minds of all liberal people of every shade of religious belief. It is a sentiment fully in harmony with the genius of the Republic, and the more it is studied and agitated the stronger it will grow. The Nine Demands of Liberalism as formulated by Mr. Francis E. Abbott, cover the ground very fully. They are as follows:

1. We demand that churches and other ecclesiastical property shall no longer be exempt from just taxation.

2. We demand that the employment of chaplains in the State Legislature, in the public schools, and in private asylums, and all other institutions supported by public money, shall be discontinued.

3. We demand that all public appropriations for educational and charitable institutions of a sectarian character shall cease.

4. We demand that all religious services now sustained by the government shall be abolished, and as far as possible, done away with.

5. We demand that the appointment, by the President of the United States or by the Governors of the various States, of all religious festivals and fasts shall be discontinued.

6. We demand that the judicial oath in the courts and in all other departments of the government shall be abolished, and that simple affirmation under the pains and penalties of perjury shall be established in its stead.

7. We demand that all laws directly or indirectly enforcing the observance of Sunday as the Sabbath shall be discontinued.

8. We demand that all laws looking to the enforcement of "Christian" morality shall be abrogated, and that all laws shall be conformed to the requirements of natural morality, equal rights, and impartial liberty.

9. We demand that not only in the Constitutions of the United States and of the several states, but in the practical administration of the same, no reference whatever shall be made to Christianity or any other special religion; that our entire political system shall be founded and administered on a purely secular basis; and that whatever changes shall prove necessary to this end shall be consistently, undividedly, and promptly made.

The history of the organization which has for several years been working ostensibly upon the platform formulated by Mr. Abbott, is well known to our readers and need not be enlarged upon at this time. Many who have in the past deprecated the action of the RELIGIO-PHILOSOPHICAL JOURNAL and the Feder have learned, by sad experience, the wisdom of the course pursued by these two papers, and have found

that nothing but disaster and disgrace can come from adhering to the organization known as the National Liberal League. Some of the most influential and able advocates of secularization saw this two years ago and withdrew. Others there were equally able and influential, who continued to work with the League, hoping it would, in time, clear itself of side issues and do effective service. The action of the majority in the late Congress, in this city, convinced these friends of the cause that the time had come for withdrawal. Nearly one-third of the members present expressed their dissent to the objectionable proceedings, and many of them favored the calling of a meeting at an early day, to take steps to organize an association for the specific object of secularizing the State on a basis broad enough to admit members regardless of their religious or non-religious opinions, and narrow enough to exclude all "hobbies" not germane to the question of State secularization. Before leaving Chicago the dissatisfied members, including Col. Ingersoll, Robert O. Spencer and H. L. Green, decided to call an informal meeting to be held at the Grand Pacific Hotel, in the City of Chicago, on the 15th day of November next. Mr. H. L. Green, who was Chairman of the National Executive Committee before his withdrawal from the League, was made temporary secretary. He has, as secretary, sent out a circular letter of invitation to the meeting in November, from which we extract as follows:

"To this Conference is invited one delegate from each auxiliary Liberal League, that before that time shall sever its connection with the National Liberal League—one delegate from any other society in sympathy with the proposed meeting and other invited gentlemen who are supposed to be in accord with this movement, and whose presence would give the movement character."

"We disclaim any intention of coming in conflict with the old League in any manner. We shall leave the old League to do its work in its own way, but we propose to organize an association that shall engage in the work of State secularization in a way that will draw to its membership hundreds, and we hope thousands, who cannot conscientiously work with the old League."

If Dr. Carpenter here simply means that the testimony which satisfied judges and juries in those days, that certain preternatural occurrences did actually take place, ought to satisfy us also, we readily thatable to testify as we are to similar occurrences at present, the old testimony does not satisfy us, and we accept it as truthful; if he means to say further that we ought to interpret it in the same way that the men of the witchcraft times interpreted it—that we ought to accept their doctrines as well as their facts, then he is guilty of an absurdity, unworthy of a man of science.

The object of the meeting is most commendable and of imminent importance. We believe its personnel, deliberations and final action, will command the respect of the public; and that the result will be an organization around which tens of thousands will gather through local auxiliary societies. On the second page of this issue will be found an extract from an able address by that clear headed and accomplished liberal, B. F. Underwood, delivered two years since at the Syracuse Convention. Mr. Underwood's speech is a clear and comprehensive exposition of what an organization, for the secularization of the State, should be.

The address of Mr. H. L. Green, who is acting as temporary secretary of the proposed meeting on November 15th, is Salamanca, New York. He will, no doubt, be pleased to correspond with all who are interested.

A Rap at the Wonders of Knock.

It appears from an exchange that the Cork Examiner published a long letter from Maj. Alexander O'Gorman, a Roman Catholic member of Parliament for Waterford, who went to Knock, Ireland, in July, staying there about a fortnight. After a careful examination he was convinced that the whole excitement was based on humbug and delusion. The apparitions might have been produced by a Pepper's ghost lantern, the proportion of alleged cures to patients was only about one in a hundred, and many of the reported recoveries were sheer imposture. The persons said to be healed could not be found, or else they were beggars who had only pretended to be lame or otherwise disabled, and now sought to gain a fresh claim on public sympathy by telling about their deliverance.

He heard many stories about the eyes of an image of the Virgin being seen to move, but when he had interrogated those respectable persons who, it was claimed, had witnessed the phenomenon, they generally denied having seen any thing of the kind. The parties most zealous in keeping up the excitement were traders, boardinghouse keepers, and dealers in religious books, rosaries, etc. The piles of crutches lying about the chapel he discovered to be far from always thrown down by cured patients. The Major says he would not have written on the subject had he not been a Catholic, for otherwise his statements might be attributed to prejudice. He found that his incredulity and disposition to search into the facts aroused a strong opposition to him on the spot which only confirmed his suspicion that the alleged miracles were fraudulent. Maj. O'Gorman's letter is written in a clear and moderate style. He is a sincere adherent to the Church of Rome, but does not believe that the cause of religion needs to be supported by fraudulent wonders.

Moody has no credentials. He is ignorant concerning the other world as a horse is of astronomy. In all his eight years of successful evangelism, he has never said anything that he knows to be true, or that men of far more intelligence than himself do not know to be purely imaginary. It is a little singular that God has so much use for camel-swallowers, however presumptuous, and no use at all for scientific men, however modest or profound.

The Modesty of Saints.

The "Moody and Sankey" combination stopped in Chicago last week, and on Friday, Mr. Moody made his usual modest and humble report to mortals, of the way in which God looks at things. He reported:

"God never uses a crooked man or woman; never uses a man or woman who is not of God; he comes into them; they are out of connection with God, and he no longer uses them; they are no longer fit vessels for him to use."

By a "conceited" man or woman, Mr. Moody means one who thinks that Mr. Moody's pretences of competency to tell when a human being is "out of countenance" with God, are mere presumptuous impudence and driveling of an honest but under-educated idol worshiper. According to Mr. Moody, God has never used the genius of Sir Isaac Newton, because Newton was in the highest degree conceited. He indulged in the conceit that he could tell in certain instances where the Trinitarians had made interpolations into the New Testament, to help their doctrine, and his treatise to prove that the text, "There be three that bear record in heaven, the Father, the Son and the Holy Ghost, and these three are one," was an interpolation, was regarded by those who took the Bible as they found it, as being nearly as concealed in Newton as Ingersoll's rejection of the text, "He that believeth and is baptized shall be saved, and he that believeth not shall be damned," is regarded by the same modest class.

The prime characteristic of the modesty of the saints, is that they know absolutely nothing about anything that can be verified or tested, but are loaded to the muzzle with information concerning what God thinks and how God feels, or anything else that is unknowable.

It would also follow that God never used Franklin except in the single instance wherein eight years after Franklin's death, he was made by the American Tract Society to say to Thomas Paine, when Paine was about to publish the *Age of Reason*, "Don't unchain the tiger, for if men are so bad with religion, what would they be without it." This is the only instance we know of in which God ever used Franklin, and he could not have used him in this instance if the American Tract Society had not lied, for Franklin was a very proud man. He thought that what the Bible calls the voice of God, and which Adam heard as he walked in the Garden of Eden in the cool of the day, was nothing but the concussion of columns of air struck and pounded apart by the lightning, and then returning together; and that the bolts of the divine vengeance were electric currents.

As Newton abstracted God from astronomy and substituted gravitation, Franklin abstracted him from the thunder and lightning, and substituted electricity. In Mr. Moody's opinion no such men have ever been induced with religion, what would they be without it." Dugald Stewart while referring to one of Gianvill's works as being "strongly marked with the features of an acute, an original, and, in matters of science, a somewhat skeptical genius," winds up with the remark that he is an instance "of the possible union of the highest intellectual gifts with the most degrading intellectual weaknesses!" Dugald Stewart! you have found out ere this, in the Spirit-world, that the "intellectual weakness" was on your part and not on that of Gianvill.

Hallam, too, has a fating at Gianvill because of his "Treatise of Apparitions;" but that he was one of the great thinkers and investigators of his age is now sufficiently apparent; and before many years there will probably be a new edition of his masterly work, proving, as it does, in a purely scientific spirit, and without fanaticism, the essential facts of witchcraft. These considerations have been drawn out by a dispute started by the *Free Religious Index*, questioning Mr. Sargent's qualifications to treat of the "Scientific Basis of Spiritualism," because of the fact that he has not gained a reputation in some other branch of science than the psycho-physical. If he had only written a treatise on the classification of beetles, or discussed in the *Popular Science Monthly* the problem why cocks crow so early in the morning—he would have been all right; he would have shown himself competent to treat scientifically of the question whether there are physical phenomena, indicative of continuous life, in the mental history and organization of man. But having from early manhood to his sixty-eighth year given much study and investigation to phenomena, objective and subjective, in mesmerism, somnambulism, and modern Spiritualism, he has thereby disqualified himself for treating the subject in a manner satisfactory to the gentleman of the *Index* whose "Free Religious Association" is devoted to "the study of man's religious nature and history." Would it not have been more courteous, if not more charitable, in the "assistant editor," if he had waited till Mr. Sargent's book was completed and printed, before trying to raise a prejudice against it? His excuse for the in civility is, that the author has not "any real claim to represent science in dealing with Spiritualism,"—because—because what? Why, because he has not made a name in some other science than the science which he has undertaken to write about. If the objections of the *Index* mean anything, they mean just this: The "assistant editor" wanted to strike some where, and so he struck somewhat blindly just here. It is a foul blow, but fortunately fails of its mark.

In England there are 500 branches of the London Young Women's Christian Association. These branch associations have been useful in helping young women to employ and in preserving them from the pernicious effect of bad company.

It is rumored that at Harvard College morning prayers will be abandoned at the close of the year. This will be shocking to many of the orthodox.

What Testimony is Scientific?

The notion that it requires a man skilled in some science foreign to that of Spiritualism to pronounce upon our phenomena is wholly irrational. The Spiritualist may say: "I hold my own clean slate in my hand, and get writing on it. I put my own marked card in my own box, and get writing on it. The only conditions are the presence of a so-called medium. I know he has touched neither the slate nor the card. Now if I am in a sane state of mind and body, tranquil and truthful, vigilant and earnest, what additional confirmation of the occurrence of the phenomena could it give me if I were a proficient in all the sciences named in the British Cyclopedias? How could I be any more sure of the facts if I were a mathematician like Laplace, or a great anatomist like Hunter?"

We do not go to an entomologist to learn about chemistry, nor to a geologist to learn about astronomy. Why should it be supposed that a specialist in hydrostatics or in optics, or in any other branch of physical science, should be better qualified to judge of the genuineness of a fact like direct writing or clairvoyance than the man who has given the study of many years to phenomena of the kind, and who has learnt to distinguish the genuine from the spurious?

It may be said that the man who does not believe in a fact is better qualified to judge of its occurrence than the man who has perfect faith in it. But how would this principle operate applied to science generally?

Is the man who does not believe in the coming of a comet better qualified to detect it in the heavens than the man who knows that it will appear? Is the man who discredits the facts of Spiritualism better fitted to write on their scientific character than the man who has known them for years, and tested them repeatedly? If the man of chemical science is he who has studied it faithfully, then surely the man of spiritual science is he who has not only had faith in it, but has given to it his close attention at every opportunity for years.

One of the greatest advocates for the belief in spiritual phenomena was Joseph Gianvill—1836-1880—of whom Locke says in his "History of Rationalism." "The predominating character of Gianvill's mind was an intense skepticism." But it is amusing, though at the same time humiliating now, in the light of our present facts, to see how modern writers have abused Gianvill because he testified stoutly to phenomena in his day, which we, in the light of Spiritualism, can readily accept. Dugald Stewart while referring to one of Gianvill's works as being "strongly marked with the features of an acute, an original, and, in matters of science, a somewhat skeptical genius," winds up with the remark that he is an instance "of the possible union of the highest intellectual gifts with the most degrading intellectual weaknesses!" Dugald Stewart! you have found out ere this, in the Spirit-world, that the "intellectual weakness" was on your part and not on that of Gianvill.

Voices from the People,
AND INFORMATION ON VARIOUS
SUBJECTS PERTAINING TO THE
HARMONIAL PHILOSOPHY.

The Maps.

WRITTEN FOR THE LYCEUM AT BROOKLYN, N. Y.,
BY D. M. COLE.

O dear, this house is haunted;
From every side strange sounds attack my ear.
If for a moment I sit silent,
Straight on the stillness comes the weird raps.
Now valiant and gentle, now clashing and bold;
And when my play is o'er, and I would sleep,
Along the head-board of my little bed,
And all around the room the sounds are heard,
Cannot point my finger at the wall.
But the raps come—and our quiet home
Seems like an iron—so many visitors
Come from all points that desire to explore.
I wish the sounds would stop. [Rap, rap, rap.]

There again—the plagues—
There is no peace [rap, rap] and those who come,
Come bent to prove that we are frauds or fools;
Then the one hand and hardly grip our feet;
And hold our hands. They turn the tables up,
And break the chairs, and break the solid walls;
Still the raps come, and then they bubble long
Of electricity, mesmerism and cold force.
I don't know what they mean. And one grave

Somber and stern, a man of awful gloom,
Said, "O child, this is the Devil's work,
Your soul is lost, Satan claims you, his child."
Well, if it were the devil, what of that?
He cannot harm me till I yield to him.

I'll challenge him, and make him tell me why
He comes to vex me. Make the raps speak,
And if they have a tale, their tale unfold.
"Say Devil, Split hoof, Evil-one, if you
Do make this claim, tell me what you mean.
[Rap, rap, rap, rap.]

Lo, the raps come, as if my call were heard,
Say, do you hear me? [Rap, rap.] Can you also
see? [Holding up fingers.]

How many angels am I holding up? [Rap.]
How many now? [Rap, rap, rap.] Why, I declare
The raps know something. Come and look on this!
[Pointing to cabinet.] [Rap, rap.]

And spell the words I want to hear? [Rap, rap.]
Now try. "Charles" spelled out rapidly;
Why, that's my brother's name. I never saw him;
I've seen his picture and have often wished

He'd stayed with me. I had come. [The raps again tele-
graph rapidly, "I am your brother!"]

What! Charles not dead? [Rap, rap.] Have I not seen
his grave.
And spread upon it summer's fairest bowers,
And yet he lives, and comes and talks with me.
Is Charles a devil? [Rap, loud.] Say, are you bad?

[Rap.]

How is it that you come? Could you not enter
heaven? [Rap, rap.]

Or has your love for me drawn you from there?
Why, this is glorious—will you come to me,
And say to tell me you have come! O joy!

The raps tell me of immortality.

He lives, and I shall live, no more of fear;

No longer need of terror, doubt, or plague.

Thank God the raps have come.

Is coming time,
When I am older grown, perhaps am wed,
Will you still come, dear Charles, [rap, rap] and
bliss my home.

And other homes be blessed alike—shall friends

Long passed thus be joined on earth and heaven

Brought down to us, be but our daily life!

It takes my breath away! How is it done?

No master how. I know the glorious fact,

I shall not die!

A Label on Dr. Kenesay.

The (London) *Medium and Daybreak* publishes a mass of doggerel purporting to come from Dr. Kenesay through a medium. It is entitled, "Domestic and Social Life in England." We were aware that Dr. Kenesay had his weak points, but as he was a man of mature years at his death he had ceased to be weak, shabby, and addicted to vice that is across between Milton and Josh Billings. We feel quite certain, therefore, that Dr. Kenesay's spirit never saw these lines until he read them in Mr. Burns's paper. We wish that people who are capable of appreciating the intelligence of others, even though they may possess none themselves, could know how indubitably contemptible spirit intercourse is made to look when its inspiration is claimed for such drivel as the following:

When we do gaze around
Upon the raptur-ite that bubbling up
Seem threatening off to choke
The streams of healthful life—wa cry aloud in
pains—

Oh, for a Herculean strength, to cleanse, to purify
These modern augean hordes—the dross to sweep
away

Of vice and ill-famed sin, that swarm in ev'ry town
Of them, my native land! The painted ones who
walk

The pathways of your streets, and lure
The simple to their shame; these,
Many of such, gain a power,
Ascendancy o'er men who married are,
And yet are not well-made—

Who have not found their counterpart,
And other half of self; and thus disease
With deadly grip doth fasten on the child

Who offspring is of those
Who disunited are, or but in part unite
In greatest of all lies!

You vacillated and you luscious
Dilettantes of a palacious form
Into the children's blood—perpetuate
Impurity, in shape disgusting of!

Lay ope the little arm, and therein place
A seed! O what! Of evil, ill, and pain
To gesticulations yet to come!

This vacillation matter hath a claim
On me; it is conjured unto the previous points
That when I treat it is relate

To marriage, and to worse—the profligate pow-
ers.

Of man is every form do help
To make the children weak—the little forms
Born wasted are—and into them

Through your vile acts, ye men,

Or through the vacillating process false

The fungus of diseases hideous that creep

Through bone and marrow, till the whole

Of body is corrupt—a putrid thing

That even must be patched up to live,

Or else doth die and the world

Of an abominable form create

By your blind folly or through wicked acts

That ye should blith to own. And so

A child that might have lived on

And pleasure brought, and brightness in its path

Die out, drifts to another world,

To be attended there by those

Who guardians are to infant ones

Untimely sent from earth. God grant

Such may not some time meet their friends

And say, "My birthright was despoiled:

You robbed me of my life below—

That life was mine—and yet you

By ignorance, or evil work,

We thrust right out, are I

My earthly life begin; thus I

Have on time forced return to make

To your earth-sphere and learn

More hardly than I should, had I

Lived out another span of earthly days.

God destined me to live: you made me quickly
die.

For the measure of truth there is in it; we print
it, but only as an illustration of the fact that the
most valuable truths may become execrably hid-
den by silencing to put on the garb of poetry.

C. W. Antislavery writes: I appreciate your
well timed efforts. I think there is no other paper
in the field that equals the JOURNAL.

Among the Mediums of Chicago.

Having arrived at this town on our homeward march, we can not refrain from tendering our kindest and hospitality shown us during our brief sojourn in your great metropolis city. We enjoyed our visit exceedingly, and wish circumstan-
ces had permitted tarrying for a longer time.

Yours, etc., *to Mrs. Webster* (No. 42 Ogden ave.), promptly presented us good quarters fronting on Union Park. She seems a very pleasant host and appears to provide a home for a few select boarders, in nice style and at reasonable rates. But of all pleasant things, the prompt access to modicum, professed by your letter of introduction, was most highly appreciated. With Mrs. Deacon (437 West Madison street), we enjoyed a visit, making us much with beloved friends. I am a spirit, living in union with beloved friends, a hotelkeeper, who were enabled through their me-
diacy to identify themselves by various tests, submitted to our minds, and to give us much comfort and thought for whatever of this life's work may yet remain before us.

Mr. Davis of 101 West Madison St., with whom we had anticipated a repetition of like pleasant intercourse, was absent from the city. This disappointment was, however, amply compensated by the interview, prepared by appointment, with Miss Simpson, the noted slate-writing and dower medium, and located at No. 24 Ogden avenue. She received us in a very cordial and friendly manner. Though not favored with any exhibition of the beautiful manifestation called "the leveret," which occurs more seldom than others, we did not so very much regret it, having always considered it as an illustration of the power of spirit to procure a rapid and invisible transit of material bodies.

In the slate-writer, I professedly done by "Ski-
wi-ki," her attendant spirit, the success was perfect. The grandest, which has, perhaps, done more than any other to door what we call the stupid stubbornness of professed men of science, was fully and clearly exhibited. The complete and personal answering of questions, written and folded by us in millions entirely invisible to the normal sight of the medium, was also very good, and gave occasion for the exhibition of several tests in the announcement of distinctive names of spir-
its, properly connected with our written ques-
tions. They were not such names as "John," "Thom-
as," "William," or "Samuel," but such as Morton, Thad-
eas, Penobscot, etc., that were correctly spelled
every time. We are not so inexperienced as to claim from such manifestations, a proof positive that the reading of those written folded questions, demonstrate the presence of the persons named. For the evident presence of an invisible person or power at these sittings renders the presumption possible that the questions might have been read by that invisible person or power, as we wrote them, and then announced accordingly. Not when in connection with the emanation of the written names and subjects, come other names and subjects, perfectly perspicuous and belonging with the ones we wrote, yet unthought of by us, the presumption then becomes a strong one that the spirits claiming to be present are really with us.

Upon your suggestion and introduction, we also called upon Mrs. Elizabeth Estlin of Rochester, N. Y., who has recently located in a "cottage" at No. 111 East Adams street. Her specialty is magnetic treatment, a healing medium, though formerly she exercised her gifts as a lost medium and still occasionally favors her friends in that way. She enjoys, in her healing practice, the assistance of an Indian chief (whose name we do not recall) and has also another attendant spirit, an Indian maiden, named "Oneida," "Wilson," or "Edmonson" Spiritualists. There is still another personage, of whom modern history gives an account as a great medium, whose name might be adopted (I allude to Joan of Arc) if it were known to take the name of anyone.

If Spiritualism is to be known by the name of the religion founded upon its hypothetical life and teachings in honor for what he done for the cause, 1,868 years before it was

KNOWN IN THE WORLD

to any great extent, how much greater reason have we to honor men of the living present by calling ourselves "Christianian," "Wilsonian," or "Edmonsonian" Spiritualists. There is still another personage, of whom modern history gives an account as a great medium, whose name might be adopted (I allude to Joan of Arc) if it were known to take the name of anyone.

Spiritualism is too cosmopolitan in its nature and scope to take the name of any person, however much he or she may have done for the cause. Neither shall it be known by the name of any of the old mythological systems of belief; it is the scope of all that is rational in all the past systems of faith, yet it is not a religion or a system of faith, but a glorious knowledge of the grand philosophy of life, communicated to all nations, blundered at tongue, too broad to be sectarian, too catholic to be national, too benevolent to be cruel, too tolerant and liberal to be envious, too rational and wise to be bigoted or superstitious; it is the light of the divine mind shed abroad over all nations, teaching all how they may be better and happier; it banishes the hideous monster called death, and opens to view the grand destiny awaiting all. What good the past has brought us we need not repeat, but we should not build our temple upon old yesterdays, but rather lay deep our foundation stones, extracting materials from the whole universe. Let us—

"Seize upon Truth wherever found,
On Christian or on heathen ground,
Among our friends—among our foes,
The place divine where it grows."

Comments on "Christian" Spiritualism.

To the Editor of the Religio-Philosophical Journal:

Having been a reader of the JOURNAL for fifteen years, and a Spiritualist for nearly thirty, I crave a small space in your valuable columns for a few thoughts on the above topic. It seems to me the Spiritualism, Christian Spiritualism, is a monstrosity, and about as appropriate as to say Christian Jew, or a Christian Mohammedan, a white blackbird or a hotspring. Now I don't dispute the right of any persons to call themselves Christian Spiritualists or Jewish Spiritualists, if they wish to preserve and appropriate such names, but I fail to see any propriety, good or advantage, to the cause of Spiritualism, per se, by clinging to the names of these old false systems. It would seem like grafting the green and growing stem of Spiritualism on to the dead, dry and sapless branch of Christianity—of "posting old wine into new bottles," or building the new temple upon the roof of the old.

It would stand further, that those who desire a repetition of the old name, are not yet fully won into the new life, but cling to the appellation, as the umbilical that yet connects them to their mother "faith." The word "Christ," of which "Christian" is a derivative, was not in the original Greek the name of a person, but meant the "anointed," as the ancients had a custom when a priest, a prophet, or a king was to be inaugurated, of anointing them with oil, which consecrated them to their office.

If the man Jesus ever had an existence on the earth as a personality, he had passed away long before he was "anointed" his Messiah, as the Jews term it, by parties interested in founding a new faith, and who had no knowledge of his life and teaching, except tradition, as a stereographic report and printing were not indulged in then to say great extent; and the history also confounded in the four gospels had no other foundation but tradition—it is wholly legendary—and may not be entitled to full credence, as a truthful account of his teachings and life. But admitting that Jesus lived and that he was "the golden rule," and other moral maxims ascribed to him, were his, and not borrowed from a period more remote, and that the four gospels contain a reliable and truthful history of his life and doctrines, does it not logically follow upon a literal, liberal and blinding on the part of the persons named, that the questions might have been read by that invisible person or power, as we wrote them, and then announced accordingly. Not when in connection with the emanation of the written names and subjects, come other names and subjects, perfectly perspicuous and belonging with the ones we wrote, yet unthought of by us, the presumption then becomes a strong one that the spirits claiming to be present are really with us.

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"Seize upon Truth wherever found,
On Christian or on heathen ground,
Among our friends—among our foes,
The place divine where it grows."

Manteno, Ill.

Extraordinary Manifestations Among Navajos.

The following is an extract from *The Australian Abroad, Second Series*, by James Higginson, J. H. of the Melbourne Argus, London: Sampson Low & Co. Lately published.

"My companion, like that of Bishop Colenso by the pensive and inquiring Zulu, was accomplished by three nose, naked Hindoo, who, I am convinced, were nothing but human beings. One of them threw up in the air numbered balls, which I was allowed first to handle and to make. I am prepared to swear that I saw these balls go up and go smaller to the right as they ascended, making an angle with all, as it were, and so going out of sight. They remained thus until a spectator specified which number he wanted back. In response to the Hindoo's call, No. 7 came bounding down to his feet with but little delay, and No. 5 also whilst I waited for it. At a distance of some feet the balls were promptly extinguished by some people who had collected. Before they departed, however, one broke out again, but was a second time put out. On the following day the climax arrived, when the balls were burned to the ground. After the fire the parish priest was sent for to exorcise the evil spirit. The reverend father performed a religious ceremony with that end in view, using holy water liberally all over the place. It had no effect, however, except when the religious actions were proceeding, for as soon as the priest left the bottles of liquor were dancing around of their own accord. Yesterday another priest from Oka and some hundreds of persons visited the place, but were unable to account for the influences at work, in the house. Reports are current that the hotel will be burned, but which are kept night and day on the alert to prevent such a consummation taking place.

Cabinet Seances.

A DISCUSSION

BETWEEN
E. V. WILSON, Spiritualist
AND
ELD. T. M. HARRIS, Christian.

Subject discussed:

Assisted, That the Bible, King James' version, contains the Teachings, the Phases and the Prophecies of Modern Spiritualism.

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AN EXTRAORDINARY BOOK.

THE MODERN BETHESDA:

Or, THE GIFT OF HEALING RESTORED.

Being some account of the life and labors of Dr. J. H. Newson, Healer, with observations on the power and efficacy of the Healing Power and the conditions of its exercise.

Written by A. E. Newton.

The above is the title of a work just issued from the press. The name of Dr. Newson as healer, of the school of the last twenty years and more, has spread throughout the circles of the spiritualists and many thousands of adherents, "afflicted by all manner of diseases, and the like," have come to him for his tender and grateful testimony to the reality, power and efficacy of his mission, that they have received literally from his hands.

The pamphlet contains unanswerable arguments against the fallacies and doctrinal assertions of Prof. Carpenter and others, and by all who desire to investigate the psycho-physiological sciences, and their assailants.

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FOREIGN PHENOMENAL ITEMS.

A Haunted House in Sydney.

The *Harbinger of Light*, of Melbourne, Sept. 1st, prints in a letter from its Sydney correspondent, S. W. M., an account of his visit to a haunted house. The reason of the house being haunted was subsequently discovered, but is reserved for another letter. After being disturbed by "raps," "wakings over head," and other strange noises accompanied by electric sensations, until midnight, the following scene is narrated:

"No sooner was all quiet than the march around and across the roof commenced, ending as before. For two hours this was carried on, to the almost total destruction of my nerves, when suddenly, at 2:30 a. m., the tramping commenced at the old spot, went around the house, and with a tremendous crash, which made me think the window was completely destroyed, a figure sprang into the room directly on the top of me as I lay on the couch beneath the window. In an instant I sprang up, made a grab at the form, saying, 'Now I have got you, my boy; but I had not got him, for he passed completely through me, through the couch, through the floor, and I could hear him walking along underneath, and in less time than it takes me to tell it, it quietly came head first through the hearthstone, then coolly walked to the center of the room, where it stationed itself for some time; it was the figure of an old man, about seventy years of age, 5 ft. 7 in. in height, ruddy complexion, long white flowing hair, clean chin, and closely cut whiskers; he had on a brown felt wideawake, was dressed in a spotlessly clean smooth frock, honey-combed shoulders, breast, and arms, with white glass buttons from top to bottom, leather leggings, and strong nailed boots; in his left hand he carried a long ash stick. The tension at this juncture was too great for my nerves, and I sprang from my couch exclaiming, 'I can stand this no longer.' Yet the old man did not move; he still stood there watching my movements with a coolness that was surprising. The tremendous crash before mentioned awoke my friend, who, thinking thieves were in the place, hastily threw on his clothes, came out to see what was the matter, and walking across the room passed completely through my old man. Of course as he did not see him he laughed at my excited state when I told him what he was doing. As I declared that I would not lay down again while that old man was in the room, I had to remain up for the remainder of the night, for the old man would insist on staying by my side. I resolved I would never attempt to sleep in that house again till the mystery was cleared up; but for some time no chance presented itself, my friend suddenly leaving the house two days after, and I have not seen him since. I may add that all this took place in the light, as I kept a candle burning the whole time. I afterwards found that for the past two years no one would stay in that house on account of the strange noises often heard. This decided me to push my inquiries, which terminated far more satisfactorily than I expected; the result I will give in my next."

GEORGE MILNER STEPHEN—THE NEW SPIRIT HEALER.

The people in several provinces of Australia, and especially in the neighborhood of Sydney, are greatly aroused and astounded at the cures which, within the year past, have begun to be performed by a barrister, Mr. George Milner Stephen. Mr. Stephen is highly and even illustriously connected, a fact which will go far to call attention to his remarkable powers. His father was first *Putne Judge* at Sidney; his uncle, James Stephen, was a member of Parliament and Master in Chancery in England. His first cousin include Sergeant Stephen, author of *Stephen's Commentaries*; the Right Honorable Sir James Stephen, K.C.B., Privy Councillor, Under Secretary of State for the Colonies, Professor of Modern History, and author of "Essays in Ecclesiastical Biography," etc.; Sir George Stephen, Q.C., author of many works on law, etc.; Sir James Fitz James Stephen, K.S.I., one of the Barons of the Exchequer, author of some leading works on law reform; Leslie Stephen, editor of the *Cornhill Magazine*, author of the "History of English Thought in the Eighteenth Century," etc.; J. Wilberforce Stephen, Judge of the Supreme Court, Victoria; and James Stephen, LL.D., County Court Judge in England, and Professor of Law at the University of London, who edited "Stephen's Commentaries."

George Milner Stephen entered early on official life in the Colonies, first as Clerk of the Supreme Court at Hobart, Tasmania, (Van Diemens Land), then as Advocate General in South Australia, and for a brief period as Acting Governor, in which capacity he received the thanks of Her Majesty's Government, and complimentary addresses from the Colonists, acknowledging his "generosity, integrity and independence of character." Soon after, in 1840, he returned to England, married the daughter of Sir John Hindmarsh, acted as Secretary to the Government of Helioland, and after pursuing his terms at the Middle Temple, was called to the bar. Refusing the Colonial Secretaryship of New Zealand, he entered on the practice of law as a barrister; first at Adelaide and afterward at Melbourne, where he had a very large income, being engaged in all the more important cases. He was Chairman of the Society of Fine Arts and first Vice-President of the Geological Society. In 1853 he returned (and settled in London, interesting himself equally in Art and in Mineralogy. He was an honorary member of several continental scientific societies, and withal was an accomplished musician and painter. Returning to Melbourne in 1856, he resumed his active practice as a barrister, sat in Parliament for Collingwood, and finally settled in Sydney, where he now resides. In addition to all his other graces, and as their climax, he has shown himself in various conflicts with bushrangers and natives, an intrepid and courageous fighting man.

He was a member of the Established Church, and had the usual horror of all

new and eccentric opinions, not hallowed by the mass of barbaric ages, until a few years ago he came into contact with certain spiritual phenomena, and after protracted study, was satisfied, not only of the forces which attended the phenomena, but of the spiritual philosophy which lay behind them. Mr. Stephen's son has printed a pamphlet containing an account of his numerous cures. They seem to follow from contact and mesmeric passes, in a manner essentially like that set forth in the New Testament. Doubtless the power is analogous to that which Jesus in the closing chapter of Mark, seems to have expected would attend all true believers.

It is a singular commentary on that text, that while Mr. Stephen remained an Episcopalian, he could exercise no healing power whatever; for, on several occasions, the spirits having announced that they were about to use him in some great work, he tested his powers as a healer upon various persons and produced no effect. This was in the earlier stages of his progress toward the spiritual philosophy. It was not until he had thrown orthodox Episcopalianism to the winds, and became a free Spiritualistic thinker that the power which Jesus promised to believers of the truth, came to him. He had expected from his previous training and experience as a barrister and speaker, that he would be used as a speaker. The coming of his gift as a healer was a surprise.

The following may serve as a sample of Mr. Stephen's mode of healing. Mr. Max L. Kreitmeyer, of the Waxworks, writes to the Melbourne *Argus* as follows:

"Shortly after entering a balloon carriage on a trip to Sandhurst, on Saturday, April 17, a man was carried in by a clergyman, and another gentleman, and laid on the seat. After his friends left him I entered into conversation with him concerning his malady. He informed me that he had been thrown out of a buggy some two months before, and had his spine injured; that a week previously he took a Turkish bath, and in walking afterwards in Collins street staggered and fell, and from that time had lost the use of his legs; that he was going to Chattemaine to get buried or cured, as his friends lived there. I gave one of his legs a good pinch, and he assured me that he did not feel it; and consequently I put his case down as a decided case of paralysis. I noticed that when he wished to raise himself a little he had to hold on to the rack above, and on several occasions I lifted the legs off and on the couch, to change his position. At Gisborne station Mr. George Milner Stephen (whom I know by sight many years ago) entered the carriage, and had to sit close to the sick man for want of room. He offered his rug, to insure more comfort, and naturally asked what was the matter. The man repeated his story, and Mr. Stephen, in decided tone, said, 'I can cure you.' My curiosity was aroused to fever heat, and I watched events. Mr. Stephen asked the patient to lie on his face, and after making a few passes and breathing on the supposed injured spot, he told him 'to rise,' which summons he obeyed with slight success, and he dropped on the seat again, saying that the pain seemed considerably less. He then rose and walked. After the lapse of some minutes, and after undergoing a similar process as before, the command was given by Mr. Stephen 'to rise and walk across the carriage,' which he instantly did, and returned again to his place without any support. In thirty-four minutes after leaving Gisborne, at Kyneton, I left the carriage for a few minutes, and on returning, to my astonishment the patient had gone. Looking out, I found him on the platform, walking about very carefully, and on arrival at Castlemaine he took his luggage and walked away. Altogether the affair has been so vividly impressed upon my mind that I can recall the most trifling conversation or incident on this ever-memorable journey."

The following from the Sydney *Daily Telegraph*, of 21st July last, is less graphic than some of the more minute descriptions, but will suffice to show how strongly the community are stirred by Mr. Stephen's curse:

The scene at the Temperance Hall yesterday afternoon, both inside and in the street, defied description. When Mr. Milner Stephen arrived, shortly after two o'clock, there was a dense crowd collected on the pavement for some yards on either side of the door, which was closed, and it was with difficulty that he could make his way through the mass of people who had been eagerly awaiting his appearance. The low-hall having been taken for the Canary Show, the upper hall was given for the scene of his operations. As on previous occasions, there was a gathering of the 'incurables' of the metropolis and suburbs, including 'the lame, the halt, and the blind.' Many suffering pains more or less violent were clamorously invoking Mr. Stephen's power to relieve their agonies. He appeared to be in great force, as he literally 'ordered' pains away right and left; and as the various subjects of his benevolence invoked blessings upon his head, we may reasonably assume that they experienced relief. The afflicted reached their arms on to the platform, praying him 'only to touch them,' which he did, and invariably received the grateful acknowledgments of the sufferers. In most of the cases Mr. Stephen simply placed his hands upon the people's heads to drive away rheumatism or rheumatic gout, or the other ills from which they were suffering. Bystanders of all ranks were looking on astonished as people made their way through the crowded hall to the platform, and as they left after being treated by Mr. Stephen many eager questions were asked as to the number of years' suffering they had endured, whether all their pains had disappeared, and the like. In all, about fifty people were thus sent away, expressing their belief that they were cured and their astonishment at the wonderful power of the healer."

This is probably the first instance in the history of the world in which one born a gentleman, all of whose associations are aristocratic, whose mind is not only cultured but rare in its diversity of accomplishment, and whose whole life has been a social success, has become a minister of healing to the poor. It rivals the story of Buddha.

Queen Olga, of Greece, according to a letter writer, is fond of her kitchen.

Brooklyn (N. Y.) Spiritual Fraternity.

A large audience, one of the largest and best that have assembled this Fall, gathered this evening to listen to our radical Brother, W. C. Bowen. A very large number of strangers was the notable feature tonight. Among those warmly welcomed, were Mrs. James Shumway, of Philadelphia, Capt. D. P. Dye, Dr. M. Howard and E. Butterick. Bro. Butterick has just returned from several months' absence in England, and reports an increasing interest in our cause, not only in Great Britain, but also on the Continent. Bro. Bowen announced as his subject, "A Noble Motto and its Gallant Standard-Bearers." Our radical brother has always an appreciative audience, and was frequently applauded. He said that the world were deeply indebted to the free thinkers in all ages, for the severance of the shackles that bound the people to the Romish Church, and cited notably the work of Martin Luther, that culminated in the Protestant Reformation, which was a long step forward, and its far-reaching results were much greater than ever Luther and his co-laborers comprehended at the time, for it demonstrated "the right of private judgment," that being one of the noble mottoes, and its influence was uplifting, for it brought to the individual soul independence and freedom. He referred in eloquent terms to the work of Thomas Paine, in the shaping of events culminating in the independence of the American Colonies, and that Paine's "Crisis" did much to sustain Washington in the dark hours of the Revolution. "Know Thyself" was a noble motto, and one that it behoves us all to study, for man in the past had devoted more thought to the future life, through fear of an imaginary hell, than he had to studying the laws and forces pertaining to his being, and that he deemed this studying of one's self the most acceptable worship of God, for man was his crowning work, the epitome of all below him, and when men and women could see this in its true light, it was a step forward, and in the right direction.

Among other noble mottoes cited, was the one of Francis Abbott, demanding a scientific treatment of religious truth, and that the dogmatism of the past, and a "Thus saith the Lord," must give place to a religion based upon demonstrable facts, as illustrated by modern Spiritualism. He paid a glowing tribute to Huxley, Darwin and Herbert Spencer, in their efforts, and said that no thinkers in our age had a deeper reverence for the all-creative spirit, the over-soul, than these modern scientists, and the world owed them a great debt of gratitude for their work in thus showing that any system of faith that could not be demonstrated by a true scientific analysis, was of no use in human unfoldment and development.

He also paid a glowing tribute to the labor of Col. John C. Bundy, the editor of the RELIGIO-PHILOSOPHICAL JOURNAL, in his work of demanding none but genuine phenomena and mediumship, and believed that such efforts would be appreciated and sustained by Spiritualists, and that in the near future fraud and chicanery would no longer find an abiding place among Spiritualists. Mr. Bowen was warmly greeted on taking the platform, and frequently applauded.

Deacon D. M. Cole said: "Science could not analyze the religious emotion, for it was beyond the domain of the scalpel or the crucible, and that we largely lived in the ideal. The Christian symbolized the cross typified in the life and teachings of Jesus, and this emotion was one that belonged to the individual, and beyond the domain of science. Constantine when he used the cross as an emblem, and inscribed it upon his banner, typified this emotion, and his motto, 'By this we conquer,' was what thrilled his legions in their conflict." He argued that we all lived more by faith, and in our ideals, the actual of which fell far short of what we desired. He claimed that we were to have in the future a new faith and a new religion, which would save and bless the world.

Mr. Wilson, recently from England, read Thomas Paine's creed from his "Age of Reason," and claimed that it was true Spiritualism. He spoke of the errors of Spiritualists in sustaining and endorsing bogus phenomena and mediums, and urged more critical observance of test conditions. The friends lingered in the hall to a late hour.

B. B. NICHOLS.

The planet Neptune, according to *Uranta*, an astrological journal published in London, has been very efficacious in its influence on governmental affairs in England. Astrologers generally entertain the idea that England is under the dominion of the sign Aries. The *Uranta* says that Neptune was in the beginning of that sign in the year 1,906, when King John first summoned the Barons by a writ directed to the Bishop of Salisbury. On the 15th of June, 1,215, John at length granted the *Magna Charta*, when Neptune was in the last degree of Aries. Of course, Neptune happened to be there, and whatever occurred was attributed to its benign influence. Notwithstanding the perihelion of the planets, Jupiter, Saturn, Uranus and Neptune, no unusual occurrences have taken place this year; in fact the world at large was never more prosperous and healthy. In consequence of the positions of these planets this year, war, pestilence and unusual commotions have been prophesied, but have not occurred.

Dr. Watson's New Book.

"The Religion of Spiritualism, Its Phenomena and Philosophy," is the title of Dr. Watson's book and embraces subjects which are just now attracting the attention of a multitude of people still within the fold of Orthodoxy. To these inquirers this book will especially command itself. For sale at the office of this paper. Price \$1.25, postage 10 cents.

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"The Spirit View of Christianity."

A REPLY TO PROF. BUCHANAN BY EMMA HARDINGE-BRITTEN.

To the Editor of the Religion-Philosophical Journal: In your last issue I read an article from the pen of Dr. J. H. Buchanan, the purport of which I judge to be, that gentleman's attempt to show that my objections to labeling Spiritualism with the word "Christian," are founded on "misconceptions" which his (Dr. B.'s) response will explain away, and thereby cause my argument to "silently vanish." Much as I dislike that species of argument which seldom or ever brings forth conviction to either party, still less would I willingly assume any position of denial or opposition to one whose character I honor and esteem so highly as I do that of Dr. Buchanan's. To this enlightened scholar I would gladly bow in all points of difference which do not tranch on the very aim and purpose of my life, namely, the presentation of Spiritualism to mankind as the savior, whose ultimate unfoldment is calculated to redeem the race from the monstrous wrongs which have been born, as I believe, solely from false systems of theology.

It is under the stimulus then of a strong sense of duty only, that I prepare to show the fallacy of the positions assumed by my honored friend, in his late article. First, he heads his letter with a caption to which I seriously object. Dr. Buchanan can no more claim his opinions to be the "spirit view of Christianity" than I can make such a claim for my arguments. The spirits are with me, and prompt me at every point where my imperfect judgment fails, hence I represent "the spirit view" of the subject no more and no less than my opponent does. As argument and rebuttal seldom appear side by side, thus depriving the impartial reader of the best means of arriving at conclusions, I ask leave to make such quotations from Dr. Buchanan's letter, as will form the substratum of my reply. Dr. B. says:

"Mrs. B. assumes a difference which is more fanciful than real between ancient and modern spiritual religion. It is essentially the same Divine and angelic influence, operating to-day (and in which she is a conspicuous actor), which operated with Buddha, Confucius, Pythagoras, the Brahmins, Jesus and the apostles, and their inspired successors. All is personal in both ancient and modern Spiritualism, since persons are the agents, and all is alike impersonal in the origination from Divine influx into humanity."

In these remarks the writer mistakes the position on which he comments. I assume no difference between the ancient and modern modes of spiritual influx, neither did I ever attempt to show that one method was personal and another impersonal. All spiritual manifestations originate from realms of spiritual existence, and all require for their presentation to humanity, the intervention of certain individualities such as were in ancient times called prophets—in our own age mediums.

The phenomena and phenomenal personages through whom the power of spirits becomes manifest, are, as I believe, the same in all ages and countries. The point to which I did, and do take exception is that the special religion called "Christian" came through the teaching, doctrine and influence of one individual, whilst that of Spiritualism represents the ideas of multitudes of spirits, and has never yet, in one single instance, been accepted upon the authoritative teaching, doctrine or influence of any solitary individual, whether mortal or spir-

it. That which I still claim is, that the last position is safer and more in divine order than the former, as eighteen centuries of experience will prove; the teaching doctrine and influence of the individual Jesus Christ, having been so monstrously perverted by his followers, that I do not the most zealous Christian of the day to show me one single point of similarity between the life and teachings of Christ, and the accepted doctrines of Christianity. With Spiritualism on the contrary, its immense breadth and catholicity, and the total absence of authoritative leadership or personal idiosyncrasy, inevitably compels mankind to evolve doctrine from basic fundamental principles; nay more, it fences around every attempt of the individual to present doctrine from the plane of his own mentality, by demanding that doctrine shall be in harmony with phenomena, and theory shall strictly accord with observed fact. I dare not occupy the space necessary to comment on the inviolable security which these positions offer to the seeker after absolute truth: I can only add, in my own behalf, that I regard such a revelation as such an inestimable safeguard against the presumptuous assertions of human fanaticism and error, that I for one, shall be very slow to exchange them for the entanglements of a faith half built on compromise, and so shaped as to permit the reiteration of the ancient abuses, from which humanity now suffers, in the name of Christianity. I am quite aware that Dr. Buchanan, with his own singleness of thought and purpose, will take the ground which thousands of Christians—without any such pure motives—assume, who—from the spirit of double dealing, foreign to his nature, when their doctrine is assailed, either for its monstrous practices, or impossible dogmas, insist upon drawing subtle lines of demarcation between the religion of the sects and that of their founder. Now, on this point, I believe and hope the day of these subtleties of verbiage is ended. If Christianity is not Christ, why does it bear his name? If, again, it has made such stupendous departures from Christ, that (as its history, creeds and dogmas will abundantly prove) there is not a shadow of the gospel Christ to be found in any sect of Christendom, save the name, who is to assure us that the same departures from the individual Christ will not occur again, even if we should this day return to the gospel Christ, as the founder of a new sect of Christians?

Does not the fact that Charles IX. of France, instigator of, and participant in, the St. Bartholomew massacres—the Borgias; Pope Leo X. Calvin, Emmons, Edwards, Updegraff, Moody, etc., all derive authority from Christ, and refer their deeds of blood and words of woe to him as their great example and authority, sufficiently prove that we can no longer trust to the leadership and influence of men but should rigidly refuse to subscribe to any article of doctrine that is not to be found in the impersonal, but eternal and infinite principles of harmony, good and truth, the nature of which human life, with all its failures and successes, sufficiently demonstrates? I may be mistaken, but it seems to me that Dr. Buchanan's chief aim has been to show, that Christ is humanity's highest impersonation of good and truth, in fact that Christ is a word which represents good and truth wherever found. What else can we make of the following sentences?

"Christianity to me means the religion of inspiration (which Spiritualism vindicates)—the religion from God—the religion which comes to, and is introduced by, the Christ—the anointed teacher. Jesus was the Christ of his age, and he is in fact the Christ of all subsequent ages; for there has never been on earth a higher inspiration. He is our Christ, for he has uplifted our souls by the inspiration of his life and teachings and is still uplifting them by his spiritual presence. I do not find in Buddha or Confucius or any other historical character an equality in the religious sphere with Jesus. His superiority is shown in his own grand spiritual power, and in the inspiration, holiness and heroism imparted to his followers—a Divine impulse, passing on through the centuries and still sufficient to inspire men to lives of consecration and martyrdom."

Now, to the first part of this sentence I would suggest, that whatever Christianity may mean to Dr. Buchanan, it is throughout all the lands of Christendom, and to the many millions who make up the members of Christian churches, the apostles, Nicene and Athanasian creeds; the immaculate conception, the birth and death of God, at the hands of his own creatures, and the vicarious atonement for sin. When Dr. Buchanan can show that Mahometanism is not Mahomet, Buddhism not Buddha, Judaism not Moses, Calvinism not Calvin, etc., he can persuade common sense people that Christianity is not Christ, and all he will then have to do is to answer the question why a name is still preserved, which serves to perpetuate an alliance, where none exists.

As to the assumption conveyed in the hint that those who introduce "the religion from God," are all Christ, and that Jesus was but "the Christ of his age," I would simply ask, was the Jesus Christ of the Gospels a personage or not? and if he was, has there been any other personage to any other age named Jesus Christ, with whom the Jewish Christ could possibly be mistaken, or whose personality might have been duplicated? As for Dr. Buchanan's opinion expressed in the remainder of the quotation, to the effect that no human being

has ever attained to the supreme excellence of Christ, I take wide exception to that proposition and deem that the historical accounts that have been transmitted to us of Buddha, Confucius, Plato, Pythagoras, Appollonius, Zoroaster, and later still of many a saintly character, both heathen and Christian, not forgetting Hypatia, Vivia Perpetua, Joan of Arc, and troops of saintly women as well, would show that goodness, truth, purity of life and unselfish devotion to principle, were not the sole attributes of one exalted character, but belong to every good man and good woman that have ever lived.

As to the "holiness and heroism" which Dr. Buchanan assumes Christ's inspiration imparted to his followers, we would ask, how it was, that the holiness and heroism which Christ imparted to—say for example—John Huss, he failed to impart to those other followers of his who murdered John Huss, all being "Christians"? If again it was Christ's inspiration only, which made Luther so holy, and heroic, why did it fail to impart the same sublime inspiration to Luther's Christian persecutors, Pope Leo, Friar Teitel, etc., all Christians? If it was through the influence of Christ only, that sweet Joan of Arc became so holy and heroic, that I fail to find any one in any history, more pure or perfect, why was that influence not extended to those other followers of Christ, who so ruthlessly persecuted, tortured and burned her? I fear I might make my list of similar queries swell to the size of Webster unabridged, should I pursue them any further through the centuries of Christian history, the sum of all being, that when Christians happen to be very good, their goodness is the result of their being Christians. Now, as I am very prone to think that notorious heretic Ingeroll would take the reverse of this position, or rather supplement it by saying, when Christians are very bad, it is the result of a very bad and inhuman religion; being rather disposed to take the affirmative of this position, I am again compelled to disagree with Dr. Buchanan, and complain that the influence of the gospel Christ has not done what Dr. B. claims for him, on the contrary, the history of Christendom proves, that his personal influence has failed, and so utterly deserted from those who profess to be his followers, that we are compelled to believe, that those that have been especially good, would have been equally as good on heathen as on Christian ground, and those that have been bad, cruel and monstrously wicked—and their name is legion—have not been made one whit better because they were "followers of Christ." Dr. Buchanan's definitions of—first, what Spiritualism is, and next, what he thinks it is—are equally at fault, and contradictory, at least to my apprehension. He says:

"The word Spiritualism has a vague meaning, which is chiefly intellectual. It does not signify any definite moral or religious status. Spiritualists may be of innumerable varieties in their positions and purposes. Their chief aims may be idle enticement and sight-seeing, or rigid scientific investigation, or marvel hunting, or occultism and black magic, etc."

Does it not occur to the reader that in the above sentence Dr. Buchanan has inadvertently made Spiritualists answerable for Spiritualism, and that this, in the present very early stage of the movement, is hardly justifiable? If Spiritualism were eighteen centuries, or even one century old, I should have no objection to try it by its fruits, but when we remember that nearly all the first investigators and promoters of the movement have left us for the farther shore, and that the great mass of our ranks now are but a few weeks, months, or at most, a very few years old in the knowledge of spiritual communion, and that multitudes of believers in the phenomena, have not had time or opportunity to grow one step beyond it, I scarcely think we are called upon to assume the same rigid metre of judging the cause by its fruits, which we are more than entitled to do, when analyzing the faults of centuries. Dr. Buchanan in fact partly corrects himself in the following sentence, for he says:

"The true and proper purpose of Spiritualism is the elevation of man. That elevation requires Divine influx and spiritual instruction, in conjunction with education and co-operation. It needs continual aspiration in ourselves toward the Divine life of love and duty, and continual doing of duty.... They who take this view, and endeavor to act upon it, are Christian Spiritualists in fact, whether they know it or not, and when they commune with the Christian spirit in the higher spheres, they may realize their proper sphere and proper name."

Now the only difficulty which these definitions present is, that they are not sufficiently definite, and the writer, good, true and kind as he is in himself, transfers his own qualities to his faith, but fails to show wherein that faith exists to them. To do the fullest justice to our great revelation that its genius permits, we should question carefully in what directions we can derive doctrine from Spiritualism at all. Not from my opinion then, but from the facts of spiritual communion as they stand revealed, we learn, first, the continuity of life beyond the grave; next, we learn from animal and human mass of corroborative testimony, and that given under conditions which put the hypothesis of world-wide collusion or mere psychological transfer of mind upon mind wholly out of court, that spirits are in dif-

ferent conditions of happiness or misery in accordance with their good or evil deeds willful on earth. Now the opinions of spirit communicants on the question of what good and evil deeds are, strange as it may appear, are not quite so strictly in harmony with Dr. Buchanan's views of good and truth as he may deem.

Whether these diversities on the standard of morals, may or may not be colored by the opinions of the media through whom the communications come, it is out of place now to consider. Certain it is, that whilst all spiritual revelations concur in the grand fact that man is a responsible being, and that his condition hereafter is wholly determined by his moral status here, the question of morals is not so fully settled, and without going over the ground I have already taken, I deny that reference to the authority and example of Christ, is going to establish that standard any more fully in future centuries, than it has done, or rather, than it has failed to do, in the past. Is it not then self-evident, that the failure of any individual however good, to impress his own excellence upon all succeeding generations, and the diversity of opinions promulgated from the spirit-world, as well as amongst men, on an arbitrary standard of right, all point to the only true source of authority in all that belongs to man's path of human duty, namely, a profound and analytical research into the fundamental principles of right, and as the result of such researches, the creation of a new Bible, not of men's sayings and doings, but of God's laws, as manifest in the intrinsic nature of man, and the inevitable sequence of cause and effect.

That such a Bible can be formulated, Dr. Buchanan has himself proved, in his own admirable treatise on Anthropology.

When to these definitions of the absolute in man and human life, we add the results of obedience or disobedience to law, as mapped out in the gradations of sphere-life, communicated by the spirits, I perceive "a way and a life," which will never fail; a standard of right which may be forever expanding, but the corner stones of which will never decay, grow old, or pass out of fashion; a gospel of principles which will make the "spirits" of to-day, the Spiritualists of tomorrow, and Bible written ages before Jesus ever lived or taught, and one which will survive, when time itself shall be no more.

47 West 28th st., New York.

The Charges of Dr. Talmage Considered by Rev. Samuel Watson.

To the Editor of the Religion-Philosophical Journal: I have been reading the Rev. Dr. Talmage's sermons as published by the secular press. He says many good things. In his sermon a week or two since on "Marriage," I think he said some very bad things, and I think, destined of truth so far as my knowledge goes. I have reference to the following paragraph clipped from his sermon on "Marriage":

"Another mighty foe of the family relation is the prevalent doctrine of free love. Newspapers in advocacy of these doctrines fill the land. The greatest argument against it is that the advocates of it without any exception, turn out libertines. Having broken up their own home, they go about to destroy the homes of others. This obscene flock of carrion crows, caw, caw, caw, on their way to and from the moral carcass. They are almost all Spiritualists, and they get the people of this world and the next so mixed up that they do not know who belongs to them and who belongs to the others. Free love and Spiritualism are twin sisters, and their morals are so bankrupt that they cannot pay one per cent of righteousness. I can tell the spirits of the next world that if they cannot find any better company than they are said to pick out on earth, they had better stay where they are, if they have any regard for their reputation. When those who are united in holy marriage have a special affinity for some one outside that bond, they had better go to studying the ten commandments. Such persons are on the edge of a fall about ten thousand feet down. But at that distance they only strike once on the rocks and then bound off into the unfathomable."

I have been an avowed Spiritualist over a quarter of a century, during which time I have edited several papers, yet I have never seen or heard of but two papers advocating "free love." They were published near where Dr. Talmage delivered his sermon, but both of these have long since died for want of support. If there is now published any paper advocating free love, I have never heard of it. I think the Doctor has drawn on his imagination for his facts in this as well as in some other matters. He says, "They are almost all Spiritualists." I have never seen but two that were Spiritualists: one of them has joined the Roman Catholic church. We are not cursed with such "down South," nor have I ever seen them North or East. I take all the spiritual papers, I believe, that are published in the English language, and I know they condemn free love and its advocates as strongly as the Reverend Gentleman who abhors them by the baseless assertion that "free love and Spiritualism are twin sisters, and their morals are so bankrupt that they cannot pay one per cent of righteousness." Those who live in decent houses should not throw stones at their neighbors." Suppose that we hold

up the worthless of the church, and see if there is perfect chastity among them. First, take Abraham, the "Father of the faithful," whose faith was "imputed unto him for righteousness"—see how he treated Hagar and his own illegitimate son—sent her away to "wander in the wilderness," placing the child on her shoulder, "with only bread and water, to starve in the wilderness. An angel's sympathy is aroused for the homeless wanderer, who advises her to go back and submit to her master.

Righteous Lot, so-called, was guilty of a crime in that line that the laws of Artaxias send people to the penitentiary for committing.

Good old Jacob's children were not all by the same mother.

David, the man said to be after God's own heart, was guilty of two of the worst crimes known to civilized nations.

Solomon was the fruit of that sinister marriage with the murderer in his wife. What can be said of that which is called the "infallible word of God."

Mormonism which Dr. Talmage condemns so justly, cannot furnish any such free love as Solomon's with his three hundred wives and 700 concubines. Look at the history of the Church in every age since the day of Constantine, and you will find free love cropping out, not only among the members, but to a great extent in the ministry. I have been where I could learn much of the corruption of the clergy, not only from ecclesiastical history, but from the more than two score years of association with them, down to the present time.

I know that I have no prejudices against preachers, for I respect and honor them as a class, but facts are stubborn things, and like figures, they have never learned to lie. You can scarcely take up a newspaper that does not give an account of some free love among the ministry. For their number, I am of the opinion that there are among them in the departure from moral purity than among any other class of men. I am aware that this charge of free love has been often made by the clergy as of Spiritualism, and as far as I have ever learned, without any foundation in me than attached to themselves.

I am also aware that there are Spiritualists of loose morals, but were they not such before they became Spiritualists? One thing is certain, that I know of no system of ethics that teaches a purer morality or offers stronger incentives or more powerful motives to lead lives of the strictest chastity, than Spiritualism. It does not teach that one may live on an animal plane and at the close of a life of debauchery, by the exercise of an intellectual faculty, be changed in a moment from a devil to a saint, have all his pollutions washed away by the atoning blood of Jesus, as the Rev. Doctor teaches. Nay, verily, the Spiritualists know that each one is making his life record that he must meet on the other side, by reaping what he has sown during his earthly life, and the declaration of Jesus, that there is nothing hid that shall not be made manifest, are the teachings of good spirits. He cannot afford to do wrong, for he knows he will have to suffer in this world or the other for the wrong he has committed. Away, then, with the charge of licentiousness against Spiritualists, and cast the beam out of your own eyes, that you may see how to cast the mote out of others.

Memphis, Tenn.

The State Missionary of Minnesota calls Upon his People to Help Forward the Good Work.

TO THE SPIRITUALISTS AND FRIENDS OF PROGRESS IN MINNESOTA.

I have been engaged as missionary for the Minnesota State Spiritualists' Association, but I can accomplish but little in its interest without the co-operation of its friends and members, hence your hearty support is solicited. By our combined efforts success is inevitable. The harvest is at hand, and let us work with a zeal worthy of the cause we represent. Truly, a more worthy cause never called upon noble men and women for their support than Spiritualism. Not that it is, as a fact in nature, which it is, can gain or lose by our efforts or neglect, but that we may be benefited thereby.

Now let us rally all our forces and complete the victory so nearly won, and not only will we be blessed, but posterity will gratefully remember us when we are numbered among the immortal hosts. The length of time I remain in the State depends upon the co-operation of the friends of our cause. I shall spend a few weeks along the H. & L. Railroad west of this place; then I shall go up the Mississippi River and Sunk Valley.

I wish the friends where my services are desired, would write me as soon as convenient, whether in the localities mentioned, or elsewhere. We want to work up a meeting so as to hold a grand convention in the spring and a glorious camp meeting next summer. My permanent address is Farmington, Minn. I am agent for the Religion-Philosophical Journal and Banner of Light, and will be glad to take subscriptions to the same. Yours in the interest of human progress.

G. H. G.

Sideros and its People as Independently Described by Many Psychometers.

BY PROF. WM. DENTON.

[CONTINUED.]

[Copyright Secured.]

Mrs. Kimball gives the following examination of Sideros, made from a specimen of the Painaville meteor, with which I supplied her:

"I am in a climate resembling the tropics, but much more agreeable to me. I see beautiful gardens and fields.

There are many strangely formed houses; almost all are circular and not very high, but some are richly ornamented. They seem to be made of some kind of white or cream-colored stone. It looks much finer than ours, clear and more transparent. I see the light shining through some columns that surround me, all so frail one would not think they could support a roof; it is, however, but a sort of balcony, quite enclosing the house, which is large. There are many similar columns supporting the roof, which have vines carved upon them.

The walls are covered with beautiful carvings outside, all taken from nature. I see flowers that seem like real blossoms and buds, they are as exquisitely carved,

"The garden about this place is lovely. Bowers adorned with a bell-shaped, pink blossom, are quite common. I see them in several gardens. Beautiful birds sing in the climbing vines, and seem quite tame, for I see a lady holding one. She is small in stature, but of exquisite form; is dressed in pale pink, and plucks some of the blossoms to place on her bosom, while caressing the bird, that looks somewhat like a young parrot. She throws a white scarf-like veil over her head, which was around her shoulders and walks quickly away, through a narrow path that is bordered with gardens. Here are houses all alike, but all beautiful. Some seem to be of many hues, as though painted over with various kinds of vines and flowers, all in *bas relief*. I come to a large park or garden, laid out in walks, shaded by pine trees of beautiful foliage. In the centre of this park there is a large building, which is quite round and very high. It is one mass of the most beautiful carvings. I can see no plain stone or polished surface. It is built of that cream-tinted stone.

"I see many people here, walking, and many entering the building through large open spaces on the sides. The interior is so wondrously beautiful, I am quite dazzled by it; for it abounds with the most marvelously wrought carvings that can be conceived. I see no columns to support the immense roof, which looks like an immense umbrella, carved all over, but I see no faces or human forms, only flowers and vines.

"In the centre there is a kind of platform, several feet above the pure white floor, and upon it there are several columns that seem to divide it. I can see all over it. Many people are sitting on light chairs or stools and some upon beautiful rugs on the floor. They are not at all like our people; all much smaller, but so perfect! I see none that appear to be more than five feet high, and these are men. This gathering is of all ages and both sexes. They seem very happy; the atmosphere is full of joy as the groups gather; there are now many hundred.

"I see many of the most beautiful men and women, of purely transparent forms and dress among them. Some are upon the rostrum and they seem to be preparing to teach the people. Many of the people have musical instruments and play upon them; while they do so thousands of spirits surround the hall and enter, mingling freely with all the people.

"I never saw such round heads as almost all have, and fine, silky hair of light color. The men have little hair upon the face; their dress is not like ours. The women are in close-fitting robes, but short, showing pretty sandals, none below the ankle. There is great variety of costume but no metal ornaments. Many seem to be dressed in lace of finest quality. There are no deep colors, only the pale hints in everything. The children look like seraphs, so small and yet so beautiful. Mothers care for them, and they dance about, yet all seems orderly. I wish it were possible to picture this exquisite temple, or whatever it may be. I do not think these people are religious; they are much too happy. I think all evil had been banished and only good was treasured."

When she says that she thinks they were not religious, she evidently means they were not superstitious. The very fact that spirits and mortals were in common converse and that all evil seemed to be banished and only good treasured, is good evidence that they were religious in the best sense of that word.

A second examination by Mrs. Kimball of the same specimen, sheds more light upon the intercourse between spirits and mortals upon Sideros in its best days.

"I am in a mountainous country. Now I stand quite high up on the side of a mountain that is thickly wooded and uneven, but not rough; all looks cultivated. I see small cottages that look like bower of sticks and leaves, in many lovely openings. Out of one a woman comes; she is not large; she has fine features, light, wavy hair and large dark eyes, rather slender form; she is quick and graceful in movement. Her dress is singular; the skirt is short and made of some pretty striped material, two stripes running around; it is many colored; the top is white and loose like a blouse; upon her head she has a white scarf bound; it has three stripes in it and a little color. She looks so cheerful and happy, as she runs down beside a stream, which winds down the mountain side. I follow her past a cascade into a valley, just at the foot of the mountain where I see a great many houses with fine gardens around them. It looks like one great garden. The trees are very high in some places; they look like cedars, bare almost to the top and then every branch covered with a soft, emerald fringe, that waves in the air most gracefully. I see a great variety of trees and shrubs; many flowering trees as large as our pear and peach. One has a large blossom, pink and white; some are like the magnolia.

"I see groves, surrounding a house, that looks ethereal enough to be a spirit home. The stone of which it is built, is finer than Parian marble; it is translucent and of marvelous whiteness. The people that live in this house are just as pure-looking as the place is. Some of them are luminous; I see two, whose brain gives off a strange light. There are many people here, but not like the woman I saw; much finer and more beautiful. The house is not circular, but long and narrow, and looks like many homes in one.

"I see it connects with a round building, much like the one I saw in my last visit here, but far more beautiful; it is white and so illuminated, I can see every part of it. The roof is circular and supported by bars near together, just like an umbrella; each one is held up by a beautifully carved column. In the centre are many columns reaching to the roof, and each one seems to be bound to the outside ones. All are exquisitely carved and painted.

"I see many people here, sitting in groups, all looking very happy; all are mature, but not old. I see no aged people. Most of them are small and finely formed. The hair and skin are fine, like those of children, and the hands and feet are small. But such bright eyes and quick movements as though they were all active.

"Now I see men, women and children, who look transparent and far more beautiful than the others. They seem

to move by will, no effort is made, and they become visible or invisible at pleasure, for as I watch them, I see some move away above the ground and become invisible. These are the most transparent ones. I think they are teachers, every one welcomes them, and the looks of all brighten as they mingle with them. I cannot see that there is any teaching such as we have, or lecturing even, only they mingle and converse.

"Many men and women, like the one I saw on the mountain, are coming and going all the time. These people seem to me to be all loving in disposition and no in-harmony among them. They are very cultivated mentally, or rather full-grown—unfolded, so that love is their natural disposition. I see no evidence of worship; all are easy and natural, as though they met together for pleasure and not for religious exercises or even for study, or if it is so, there is no apparent effort.

"I see a small kind of horse near this place, or animal of some kind; it seems to be a horse.

"The interior of this building is now illuminated by a soft, golden light, that penetrates every portion of it, but I see no lamps or lights of any kind. I almost think it is the light those lovely people evolve, and they are those who no more die. The atmosphere of this place is the purest conceivable. There seems to be no dirt, nor anything obnoxious. There are people coming and going all the time. I never saw such happy faces as they have when they pass out.

"This is beautiful country. I can see for many miles. It is the largest valley I ever saw, and all of it is one vast garden. I see no evidence of business here, or labor even, nothing but simple living beings."

Behind all this, however, there must have been labor and a great deal of it, though it may have been performed without being a burden to any. Houses and temples require builders and caretakers; gardens must be tended or they soon become wilderness; people require food, raiment and the gratification of their faculties to make life bliss, and all these involve much labor and care, which, however can be given, when society is properly constituted, so as to give equal bliss to those who give and those who receive, the receivers being givers in their turn.

[The following is a continuation of the description of "the latter days of Sideros," as published last week.]

In this examination the psychometer seems to leap backward and forward in time and remains but a short time in any one locality, probably because he saw but little that interested him. From the neighborhood of the golf between Syria and Caucasus he passes south-east into the country of the Japetians.

"A long way to the southeast people live in a better country where there are more trees and verdure; they are white and live in a sort of valley near the ocean; they have pretty houses, with little farms among them. There is no city but the houses are scattered over a considerable space. There are a number of large buildings here and there. Each large house has a farm around it of several hundred acres. The ground is plowed up by a machine, that takes about 20 feet at once, and makes it as fine as powder. It runs on wheels with broad front tires. It has an engine on it, that runs like a steam engine, but it does not use steam I think. The people eat and meet in those large houses."

In the next examination of the same specimen he returns to the locality that he first saw, though he sees it at a different time.

"I see a very pretty, deep valley, with a creek running through it. The valley has grass and trees in it and looks well. There are some people living here in two or three large houses. They are brown people, but have a very good look about them. They farm a good deal and trade but little with outsiders. I think this is the valley where the golf once was. The people have animals somewhat like goats, but larger, that are kept for their flesh and hair. They have a larger animal that looks somewhat like a mule, that is kept for work; there are but few of them. The houses are two stories high and are strong and fine. All work and are happy; they do not try to shirk. Their dresses are plain and loose. They bathe often in baths that the creek runs in and out of. All bathe together and romp and play like children. They have no religion that I can see, but meet together often and talk. Their foreheads are large and their heads high."

He comes forward in time and sees the same country in its decline.

"I see huts on the side of hills in this valley and a few people live here. The creek is small and is dry sometimes. There is but little ground that the people can cultivate. They look as if they were expecting to die out. They are smart and fine looking, however, but are very poorly dressed and look like savages. They have no animals, and but little of anything. It is very hot here sometimes and the mountains are very high."

The following examination was of the Iowa specimen, and the locality to which it refers was near Spirit City.

"I see some people living near a lake where there are trees that grow rather high. There are high mountains all around them. In this valley are about four thousand people. There is but little land that they can cultivate. There is no proper town here, but houses in which from 6 to 20 or 30 couples live with their children. A tunnel through a range of mountains connects the people with a larger valley, to which there is a railroad. The cars come near the tunnel from the larger valley and are lifted perpendicularly about 100 feet. The engine and two cars go on to a platform side by side, in what looks like a large, circular room. The seats in this car are in semicircles, three can sit in a seat and there are three rows of seats. Sometimes the seats run across the whole car. The cars pass through the tunnel and on a level into a smaller one. They do not move very rapidly."

"I am now in a temple where there is an immense crystal, either artificial or natural. It is not worshipped, but appears to be an emblem of purity. It is nearly transparent and eight or ten feet high. It looks like an obelisk. There is rock here clear enough to use for glass."

This transparent rock, to which he frequently refers, may have been crystallized quartz, of which we sometimes make lenses for spectacles. Selenite is sometimes found here in transparent masses and is carbonate of lime, when it is called Iceland spar.

To be continued.

Mr. Mendenhall and Evil Spirits.

BY WILLIAM EMMETTE COLEMAN.

A few words will suffice in answer to the confused jumble of mistakements concerning myself and Mrs. King in Mr. Mendenhall's article in the JOURNAL of Sept. 11. My former article has so plainly shown the inability of Mr. M. to correctly understand the simplest language of those expressing opinions differing from his own, that leading to his persistent misrepresentations of those whom he affects to criticize, that a simple reference to that article, expositive of those misrepresentations of myself, Mrs. King, and others, and plainly stating our actual views concerning evil spirits, etc., etc., is a sufficient rejoinder to Mr. Mendenhall's last collection of mistakements.

Had Mr. M. read Mrs. King's works (of which, as it appears, he is in complete ignorance), he might have seen his way a little clearer. As it is, he now actually

charges me with misrepresenting Mrs. King (in my insertion of a verbatim question from her last great work!) either ignorantly or knowingly, he insinuating that I did it designedly, so as to make it sustain my position—a statement wholly untrue and a characteristic example of the reckless manner in which he impeaches the honesty of those not in sympathy with his plane of thought—those who have searched deeper into the arena of spiritual laws, potencies and principles than he is likely to do for long years to come. So far from misrepresenting Mrs. King, as our ideas relative to evil spirits are in complete harmony the one with the other; all I have said in the matter, in connection with that lady, has been strictly true, and meets with her approval; and if Mr. Mendenhall finds it impossible to grasp her real teachings upon this moot question, from the incidental quotations in my articles, and her own brief JOURNAL articles, then let him get her works and study them. Perhaps, then, he may be able to write intelligently about them. As it is, he is merely groping in the dark all the time. Twenty-five cents expanded for her pamphlet, *The Spiritual Philosophy of Diabolism*, will give him all the light he needs, parhama. It is a good rule, never to criticize a person blindly and in ignorance of what a person believes or teaches upon the points critical.

Mr. Mendenhall indulges in a long defense of the terms "good" and "evil," and calls upon myself and Mrs. King to produce better terms for the ideas there included. His remarks are utterly irrelevant, as are many other of his statements. Neither of us has ever denied the existence of good and evil, or the applicability of those words to express the ideas sought to be conveyed by them. This is another instance of the characteristic obtuseness of our good brother—his inability to comprehend the writings and views of others, and the vague and shadowy character of the ideas he is constantly fighting and incorrectly attributing to myself and Mrs. King.

The above in perfect kindness to our brother. No doubt he means well, and is honest and candid in his assertions; but, for the sake of truth and fair dealing, Brother Mendenhall, try to refrain from constant misrepresentation of those differing in opinion from yourself. It is very unjust, it is a grievous wrong to be continually accusing people of that of which they are wholly innocent, charging them with thinking and writing all kinds of silly nonsense, inconsistencies, etc., of which they had never even dreamed; or, what is much worse, charging them with intentional dishonesty and deliberate misrepresentations—that is, wilful lying. No one, so far as I know, charges you with so doing; you continually misrepresent and pervert our views; but we think it is done unintentionally, though carelessly, or in consequence of a deficiency in mental grasp.

Presidio of San Francisco, Cal.

BY JOS. RODES BUCHANAN.

Medical Laws—Do We Need Them?—The Gospels.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

The fact that the people do not wish their liberties abridged and do not get up any agitation for the establishment of laws regulating the medical profession—while all the agitation comes from a medical sect anxious for no other purpose than the acquisition of monopoly in business, and the suppression of formidable rivals, would seem to indicate that our medical legislation is mainly a selfish nuisance and hindrance to progress.

In the present state of the profession medical schools fill their halls and acquire large revenues by selling diplomas, which give a right to practice. Of course they give instruction also, but the chief motive of attendance is the procurement of a diploma. If the right to adopt any honest vocation we please, is the inherent and unquestionable right of a freeman, it is an outrage upon liberty to give any corporation the right of exacting one, two or three hundred dollars for permission to practice any profession.

It is to be given, the right of licensing belongs to the government, representing the people, and not to private corporations which invariably abuse their monopolies. If the State thinks that a man calling himself a doctor should be required to have a doctor's proper attainments, it should establish an impartial tribunal, before which any one might come and obtain the license and testimonial of his qualifications by diploma or otherwise, free of expense. If such an impartial tribunal were established, its diploma would be much more reliable and better evidence of attainments than the diplomas obtained from college faculties who are paid for giving them.

Under such a system colleges, or professors incompetent to teach, would not be able to compel the attendance and exact the fees of poor young men, and students would patronize only teachers of real merit—while men of genius, diligence and experience, who are thoroughly qualified, would not be compelled to go through the same specified course of college attendance as the blockheads and drones who are never well qualified for the profession. It will be long time before any such system can be instituted, as the colleges will all oppose it.

Under the present arbitrary law of Illinois, and the registration law of New York, many individuals who are really good practitioners, will be excluded from practice, but if those who are thus unqualified, would summon up their energy to acquire a medical education and diploma, the result would be beneficial both to them and to the public. I do not, however, believe that the fair administration of the law in Illinois and New York will interfere with those who are simply magnetic healers, using no medicine. Their practice is not the practice of medicine or "physic and surgery," as the New York law expresses it.

If a magnetic healer wishes to give medicines to his patient it might, I think, be done by the authority of a physician. By making a combination with a friendly physician, the prescriptions might all be made by him; if he is influenced by the reports of a clairvoyant or healer in making the prescription, he has the right thus to exercise his own judgment. There can be nothing to hinder a physician from making use of the assistance of a clairvoyant or of a magnetic healer, as many now make use of manipulations calling their work "massage," thus reducing it to mere mechanical labor.

The only law limiting the practice of medicine, which would be beneficial to society, and would diminish quackery is a law limiting the practice of medicine to those who have the psychometric faculty for diagnosis and the magnetic power of healing. When the public shall have attained the proper enlightenment no other class will be patronized and all Spiritualists should do what they can to enlighten the public on this subject. A college which would graduate only this gifted class would do much for human progress.

DO THE GOSPELS SUSTAIN THE HORRORS OF ORTHODOX?

In the RELIGIO-PHILOSOPHICAL JOURNAL of Oct. 9th, a correspondent claims that the ecclesiastical perversions of Christianity, viz., the doctrines of Adam's fall, vicarious atonement by the death of Jesus Christ, the personal God and Devil, and eternal burning of nine hundred and ninety-nine thousandths of the human race, are really the teachings of the founder of Christianity handed down in the Gospels. As this very intelligent correspondent seems to be entirely serious in these remarks, they deserve a serious answer, which I shall make as brief as possible.

Surely the writer is aware that many of the most enlightened members of the modern church repudiate the doctrine of eternal hell-fire, and that the belief is slowly dying out everywhere, although it has so long exerted its powerful demonized influence upon humanity.

I do not propose to write a theological essay on these subjects, and doubt whether the JOURNAL would admit the discussion into its columns, but I would say that in common with religious Spiritualists generally, I find in the gospels neither the godhood of Jesus nor a vicarious atonement, nor an eternal hell, nor a personal God, unless we can call on Infinite Spirit a personal

creation and inspiration, corresponding to the highest capacities of the most exalted and inspired humanity—illustrated by the lives of the best Christians in all ages—but a perfect antithesis to the average character of the historical church of all centuries before the present.

But I take no great interest in the discussion of Biblical passages. All the inspired and gifted leaders of humanity, to whom we are introduced in the Bible are our living teachers today. We receive their love and wisdom indirectly through superior mediums, and we may commune with them directly.

To me they are personally dear as friends and teachers, and the day is not far off when they shall become equally near and dear to the enlightened throughout the world, and shall dispel the superstitious follies of the church by spiritual instruction.

My own recent investigations have given me much additional confidence in the general truthfulness of the Bible, and the moral worth as well as the grand spiritual power of its eminent personages, and I propose to give a psychometric personal description (in my forthcoming volume of religious discourses), of the Jewish leaders in the religious development of humanity to whom we are so much indebted.

1 Livingston Place, New York, Oct. 9th.

Thoughts Astray.

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

This correspondent is not very religious nor much of a philosopher, but is moved from vexation within and botherations without, to give expression to a few stray thoughts.

Capt. Brown gives as a test of the morality of any doctrine or practice, "Does it tend to increase human happiness and prolong life?" This is the Alexander Pope opinion, "O, happiness, our being's end, and happiness and prolong life." His remarks are utterly irrelevant, as are many other of his statements. Neither of us has ever denied the existence of good and evil, or the applicability of those words to express the ideas sought to be conveyed by them. This is another instance of the characteristic obtuseness of our good brother—his inability to comprehend the writings and views of others, and the vague and shadowy character of the ideas he is constantly fighting and incorrectly attributing to myself and Mrs. King.

The above in perfect kindness to our brother. No doubt he means well, and is honest and candid in his assertions; but, for the sake of truth and fair dealing, Brother Mendenhall, try to refrain from constant misrepresentation of those differing in opinion from yourself. It is very unjust, it is a grievous wrong to be continually accusing people of that of which they are wholly innocent, charging them with thinking and writing all kinds of silly nonsense, inconsistencies, etc

Woman and the Household.

BY MRS. E. H. POOL.
(Metuchen, New Jersey.)

"It is Beautiful" were the last words of Elizabeth Barrett Browning, as earth paled before the opening glories of the "land of sunshine and eternal spring." At the age of fifty-two her frail body sank under the pressure of the richly freighted brain and the tenderly loving heart. She was cheered at the last by a radiant vision of the heavens—of which she had been so prophetic. In her vein of lofty rhapsody, she sang:

"Ard through all the dim rolling, we hear the sweet calling
Of spirits that speak in a soft undelonging.
The sense of the mystical march;
And we hear them cry softly comeearer, comeearer;
And lift up the lap of this dark, and speak clearer,
And teach us the song that ye sung;
And we smile in our thought if ye answer or no—
For to dream of a swallows is as sweet as to know.
Wonders breathe in our face
And we ask not its name;
Love takes all the blame
Of the world's prison place.
And we sing back the songs as we guess them,
Aloud;
And we send up the lark of our music, that cuts
Untiled through the cloud.
To beat with its wings at the lattice Heaven shuns;

Yet the angels look down as the mortals look up,
On the high wings beat.
Thou art strange, thou art sweet!

From what lofty pinnacles does this fine genius behind the flow of life's progress, until it blends in another fuller, and richer?

"And with reachings of thought we reach down to depths

Of the souls of our brothers,

And teach them full words with our slow-reaching lips.

"God," "Liberty," "Truth," which they hearken and think,

And work into harmony, link upon link,

Till the silver metas round the earth gelid, and dense,

Shedding sparks of electric response intense

On the crests of the clipe;

Then we hear through the glory and silence afar,

As from shores of a star

In aphelion, the new generations that cry

In attune to our voice and harmonious reply,

"God," "Liberty," "Truth!"

Death loses my shaws and creeps in my veins;

My body is cast from these wedges of paine

From my spirit's scene;

And I feel the extreme and intense creep in

On my agonized clay,

Sob not nor shriek,

Yet I faint fast away!

I am strong to the spirit, deep thoughted, clear

I could walk step by step with an angel beside,

On the Heaven-heights of Truth

On the soul keeps its youth

But the body fails sore, it is faint in the race,

O Death, O Boyard,

Thou art sweet, thou art strange."

Mrs. Browning, in writing to a friend, said:

"My poems, while full of faults, have my soul and life in them." And what a soul and life! The delicate, gentle, fragile creature, seeming as one of her friends said, "A soul of flame in a shell of pearl," is described as a slight figure, with a shower of curls falling on either side of a most expressive face—large, tender eyes, fringed with dark lashes, and a smile like a sunbeam. It is easy to read between the lines of her nobility of character, her aspirations for the best and highest, her love of the beautiful and her sense of the exquisite fitness of things which blossoms intellectually into poetry and art, and morally into that love of justice which glowed in her with a white heat, and consumed her life with an absorbing enthusiasm. He must be cold, indeed, who can come within her sphere unmoved, or criticize her sometime faulty rhythm. Peruse her "Cry of the Children," which stirred even British phlegm, and served to make a reformation in the long hours of children's work in cotton mills. Was there ever pathos greater, than,

"Do you hear the children weeping, O my brothers, the sorrow comes with years? They are leading their young heads against their mother."

And that cannot stop their tears.

The young lambs are bleating in the meadows;

The young birds are chirping in the nest;

The young flowers are blooming toward the west.

But the young, young children, O my bro' hers,

They are weeping bitterly!

In the country of the free,

For all day they drag their hardy living,

Through the coal dark underground,

In the factories round and round."

Mrs. Browning is often called more intellectual than loving, more philosophic than sympathetic, but he must be a shallow student of her poems who can so judge. Feeling is both restrained and profound; it is often buried under epithet and metaphor, but that is owing to the exceeding large development of faculties which find their seat in the front brain. She confirms us of her sensibilities often, as,

"In my large joy of sight and touch Beyond what others count as such, I am content to suffer much."

And that content was sorely tried. Delicate from early youth, and reared with the utmost care, a great grief smote her on her entrance to womanhood. From a balcony overlooking the sea, she witnessed the overturning of a yacht and the drowning of her favorite brother. From the shock which this anguish gave, she never fully recovered. She was kept aloof from society and doomed for years with memory and affection as her associates. Then came estrangement from an irascible and eccentric father—a living god, so much harder to bear than a dead one.

In such a condition, the culture of the intellect and the spirit can alone suffice to heal the wounds of the heart. These were the resources of Mrs. Browning. In her isolation she drew from stores of honey-lore hived by the Greek and Latin poets, and her religious nature deepened and strengthened. Unfortunately she never was freed from theological thralldom, and her inspirations were hampered by the Hebrew mythology. Not so with her quick, womanly sympathy, and her devoted love of liberty. In the struggle for Italian unity and freedom, when she lived in Florence, she sat and sang at her Cass Guidi windows, as the larks sing at the dawn of a new day. She believed in democracy; she recognized the organic growth of society; the match of nations; the brotherhood of man. Her prose, as well as her verse, was electric with hope, love and light.

Mrs. Browning's masterpiece, *Armida*, is regarded by competent critics as the finest sustained poem in our language. Full of faults, it is a magnificent outburst against the social wrongs and conventions that have always crippled women. It is vital and thrilling with the very life of the

son. Full of forceful passages, vibrant with a passionate love of justice, of truth, of poesy, of love itself, it has gleams of intuition which show that rapt nature was gifted with that, the crowning grace of genius. She recognizes it in.

"I had relations with the unseen, and drew From the elemental nutriment and heat From nature, as earth feels the sun at night. I kept the life thrust on me, on the outside. Of the inner life, with all its ample room For heart and lungs, for will and intellect, Irascible by convulsions."

And under all the spirituality and intellectual power, beats the warm, loving heart of the true woman. Does she not voice too many an experience, too

"My father, thou hast knowledge, only Thou,

How dreary 'tis for women to sit still!

On winter nights—by solitary fires,

And hear the spirits calling them far off."

The marriage of Mrs. Browning was a singular and felicitous meeting of two richly endowed natures. Robert Browning sought long and vainly an introduction to Miss Barrett, but at last won her, and transplanted the seritative recluse, to the warmer soft and bluer sky of Italy, and there the remainder of their wedded lives was spent.

A happier home, a more perfect union, according to all testimony, it would be impossible to find. A friend says of them, "It is a privilege to know such persons separately; but to see their powers quickened and their happiness rounded by the sacred tie of marriage, is a cause for peculiar gratification. A union so complete as theirs, in which the mind has nothing to crave, nor the heart to sigh for, is cordial to behold and soothing to remember.

What Mr. Browning felt of his wife he expresses thus:

"God be thanked, the meonest of his creatures Boasts two soul older, one to face the world with, One to show a woman when he loves her."

"This to you, yourself, my moon of poesies! Abit but that's life world-side, there's the wonder, But the beat is, when I glide from out them, Cross a step or two of dubious twilight. Come out on the other side, the roval silent silver light and darks undreamed of, When I hush and bless myself with silence."

Under the fiction of Sonnets from the Portuguese, Mrs. Browning has given her own experience in the most exquisite and pure love poems that the world has ever possessed. We have room but for one:

"How do I love thee? Let me count the ways, I love thee to the depth and breadth and height My soul can reach, when feeling out of sight For the ends of Being and Ideal Grace. I love thee to the level of every day's Most quiet need, by sun and candle light, I love the freely, as men strive for Right; I love her purely, as they turn from praise, I love thee with the passion put to use In my old griefs and with my childhood's faith, I love thee with a love I seemed to lose With my last salutes—I love thee with the breath, Smiles, tears, of all my life! And if God choose, I shall but love thee better after death."

SPIRIT CONTROL.

The Views of Mrs. Maria M. King in Reference to a Peculiar Case.

To the Editor of the Religious-Philosophical Journal:

You doubtless understand that I submit such cases as this you have presented for my consideration, to my spiritual mentor. To begin with, it is not premised in what he will say that he knows anything of this individual case, only what he gathers through me. He treats it on general principles. First, I will briefly summarize the particulars of the case as the individual concerned states it, and as I understand his statement.

Sitting in his office alone one evening, this man resolves to try if he can be influenced by spirits. His desire to have the "angels" manifest through his hand, is answered by demonstrations of spirit power. He is controlled on that occasion and, subsequently, to go through certain physical exercises, which prove very beneficial to his failing health. He is informed by the "influence" that the practice is for this purpose; and it is continued for weeks, with the best results to body and mind.

He could, during that time, get answers to questions by "strikes with his right hand or his left, the right meaning yes, the left no." In this way he received promises of a high development as a "clairvoyant, a healer, an inspirational and writing medium," if he "persevered." If he became "discouraged" he would fall into the hands of a class of undeveloped spirits and would be very unhappy. During this time he is very happy. Soon a change comes; the treatment lags. He soon discovers that he is being magnetized, and he gets sleepy under it. Then there seems to commence a conflict of forces among the powers controlling, as though there were two sets of spirits, the one opposed to the method and motives of the other, making a perfect warfare through him. He resists the trance by all possible efforts—drinks whisky, alcohol, coffee, and smokes indiscriminately as a means of diminishing his sensitiveness. He is at length overcome, and lies in a trance fifty-two hours.

Coming out of it he finds his friends over him, thinking he had tried to destroy himself. He finds himself weak, but otherwise as well "as though nothing had happened." But the conflict goes on, each of the contesting powers by turns gaining the ascendancy. He resorts to the most extraordinary means to resist the legion of "low spirits" that he imagines are seeking to capture him for a subject for their control, such as the remedies already named, and wrapping himself night and day in rubber cloths, and oil cloth, wearing a felt hat lined with two thicknesses of oil cloth, and silk handkerchiefs all day, and sleeping with his head covered by a wooden box. He can scarcely sleep night or day. He is resolute against his tormentors, incited by the friends in spirit who are fighting for and with him; but the trial is terrible. He is threatened with the insanity asylum by his friends and the doctors, who of course cannot understand him, and his business is threatened with ruin. But all the time he is becoming more susceptible to spirit power. Through it he becomes able to write, speak, and do other things. Now it is one party that writes, and then the other, each tempting him with offers of great things they will do for him if he will yield to them—not just what Satan offered Jesus on the mountain, but nearly as alluring. But, like a sensible man, he has a mind of his own, knows what he is willing to do and what not; and clings to his convictions, determined to fight it out to the end. He completes the long recital of his experiences by giving some revelations—instructions to spiritual medium, of a doubtful character, but of a kind quite common, with mediums at his stage of development.

The solution of the mysteries of this case and numerous others like it depends upon an understanding of the law of development of mediumship, and the methods pur-

sued by controllers to insure development of the brain powers and to subject the same and the whole system to their influence, and—what is a most important item in the problem—the possible effects upon an individual, of being subjected to the operation of these laws and methods. It is a rule of development that the brain forces must be aroused to intense activity at the stage when the process begins in earnest. The emotions must be excited to intensity by some means; and it is a study with operators how they can do this best without injury to the subject, and so effectually as to produce the desired result, which is carrying the development to a certain specified stage. It is no child's play; and here it is that failures, disasters, occur as the result of quasi-scientific methods pursued by spirits unlearned in the exact science, and unpracticed in the art of holding a subject with a strength of will that does not give way until the full result desired is attained. How shall I depict the process that is so trying to the controller and controlled, and which involves so much both for the well-being of the subject and the success of the operator?

Imagine a spirit able to hold in possession, by will power, an organism in the flesh, for days together, without remitting his vigilance, or once giving up his control, and at the same time exerting his powers of imagination to devise means to keep the mind of his subject in the alert, and exercised to the utmost, in all possible directions. During this trial the subject is not allowed to sleep more than nature compellingly demands, for this interferes with the process, and fasting and seclusion are enjoined when the process is to be thorough and complete.

It is at this crisis that subjects so often imagine themselves obsessed by malignant or mischievous spirits. Jesus, the medium of Judea, was "carried by the spirit into the wilderness to be tempted by the devil," where he fasted while "the spirit" carried on the thorough process of fitting him for his vocation. It is at this period, particularly, when so many are exercised over mines of wealth, hidden treasures, that they are to bind by the seeking, but which exist only in the imagination of the controller, and when so many imagine they are developing for the performance of a grand "mission," the like of which never was before and never will be again. Psychological power magnifies the objects, the motives, it sets before the mind; stimulates whatever faculty or propensity it pleases; and a subject under its action during this stage, as it were, sees through glasses fitted to the imagination of a spirit who is trying his power over his subject in every possible way. This stage is sometimes prolonged indefinitely, when incapacity is at the helm; and the subject becomes a victim to an incompetent experimenter.

The case before us, if the man is sane enough to be relied upon, illustrates the condition of a subject in this stage, under the treatment of a controller who is exercising his knowledge of the law of development, and carrying things to an extreme. He has, evidently, psychologized his subject to believe certain things, which are to the latter as real as anything in his existence; which boldly exercises the mental nature to the utmost, arousing emotions of various kinds, and keeping the mind on the alert, the thoughts concentrated on a single subject, and that connected with his condition. His conduct and conversation, in view of observers, stamp him as a fit subject for an insane hospital; while he feels in himself that his reason is not dethroned, nor his will subdued, but opposed to an influence that is contending against him with an almost overpowering might. He, in reality, struggles with the "demons" with a will psychologized to resist by the power that is holding him, who represents to him that he is resisting an undeveloped class of spirits, who would develop him on a low plane, which would be exceedingly disagreeable to him. By this means his powers of resistance are aroused to the utmost, and his emotions are of a character favorable to the process of development.

It would seem that his spirit guide wishes him to avoid the trance to which he seems predisposed. He is impelled to demagnetize himself, as he feels it coming upon him; and he is impelled to resort to strong remedies to lessen his sensitiveness to the magnetic currents that are attracted to him in excess, now that he has become, through spirit influence, susceptible to them. He is like a magnet, attracting to himself various characters or etherial elements: magnetic, but yet creating disturbance of his forces that interfere with his development to the plane to which his guides wish to raise him. His susceptibility to the influence of his controller—a conscious mediumship—is increasing while he carries on the battle with the disturbing elements, and avoids the trance. The remedy he takes internally, used in the ordinary state, or when the system is not charged with magnetism of a quality to antidote the poison, and taken in such quantities, would injure him, if not take his life. He verifies the saying—"If they shall take any deadly thing, it shall not hurt them." The outcome of the whole process must be one of three things: he must be permanently deranged or physically impaired by the severity of the treatment, so as to unfit him for mediumistic work and a thorough development; or, the strength of his constitution enabling him to undergo the stern treatment with safety, and to keep himself free of the disturbing influences in a good measure, he may be able to exercise medium powers to his satisfaction; or, his sensitiveness to trance and unfavorable magnetic influences may render it impracticable to use him as a subject for spirit control to any extent. In any event, the risk is great; and it is assuming a great responsibility to attempt increasing the sensitiveness of a person susceptible in the way he is. A strong physical magnetizer would probably be of use to "lay the demons" in his case, and be even more effective than "whisky," "alcohol," strong coffee and tobacco.

Such cases, even and soon presenting themselves, invite investigation by Spiritualists and all others who would get at the true method of fulfillment of medium power by spirit operators. A little sound common sense applied, when all the circumstances of a case are understood as well as they may be by physical observers, will do away with the necessity of giving evil disposed spirits any place in the problem. For instance: when it is supposed that magnetic healers exercise devils—drive them out by demagnetizing a crazed subject, a little reasoning on the subject would convince the most of these whose minds are not fixed upon the old theory of demoniac possession, that the nervous forces are what receive the benefit of the magnetic passes, being regulated by this power after disarrangement through spirit or磁 influence, precisely as they are when the system is disarranged from any other cause. It is not intended by spirits who put in operation the

developing process, and for the purpose of producing certain effects, impose certain fetters upon their subjects, temporarily, that all the world should believe them—unless, indeed, they are determined to, and will cling with a tenacity worthy a better cause, to the old theory which is of the superstitions of a dark age, and should be buried with the rest of them, too deep for resurrection.

It does not concern us here to discuss the morality or feasibility of this practice on the part of spirits. Men are to judge of this as they will, or must, from the force of education or habit. But it concerns all, everywhere and always, to know whether the spirit-world is peopled with devils whose sole business it is to interfere with mortal man in everything that he shall undertake; to answer his prayers to God and angels by interposing malignant influences when the spirit opens itself thus for the influx of spiritual influences, in its craving for the bread and water of life; or whether it is safe to pray and invoke aid from spirits in the other life, that being a state elevated above the earthly, from whence blessing instead of curse is to come.

Let our brother under trial be comforted: the "Everlasting Arms" are beneath him, and he cannot fall into snares laid for his rule by undeveloped spirits, for his controller is master of the situation as far as forces in spirit are concerned. He will do well to exercise his judgment on his own case as far as he can, and abide by his resolution to have the best or none.

Jansen, McClurg & Co.'s Announcements.

The Fall publications of Jansen, McClurg & Co. of this city, will include a new volume by Professor Swing, entitled "Club Essays," a series of short papers on various topics, some of which have been read before the Chicago Literary Club (to whom the book is dedicated), and others added to complete the volume; "Familiar Talks on English Literature," by Abby Sage Richardson; a "Life of Beethoven," translated from the German of Louis Nohl by Mr. J. J. Lator, and uniform with the "Life of Mozart" in the series of Musical Biographies; and "Music Study in Germany," by Miss Amy Fay, the well-known pianist.

Magazines for November Just Received.

The Atlantic Monthly. (Houghton, Mifflin & Co., Boston, Mass.) Contents: The

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JOHN C. BUNDY, - - - Editor.
J. R. FRANCIS, - - - Associate Editor.

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The Promotion of Dr. Thomas.

The exact forms by which Dr. Thomas's retirement or expulsion from the Methodist church shall be effected, have not yet been arranged, but the fact itself may be considered settled. Two years ago the conference complained that his theological utterances were liable to a construction inconsistent with sound Methodism. He promised to make them more plain, and did so. Now the conference says that they can no longer be considered to be consistent with Methodism, and yet Dr. Thomas makes some strong points even from the Methodist base. He shows that the Methodist church has never dared formulate a creed which expresses its convictions, and that he is now being expelled for a failure to conform to an unexpressed, unwritten faith. Upon the written articles of faith, which are supposed to guide the Methodist church, Dr. Thomas would be a good Methodist. Those articles "where say that hell must be endless; that the atonement must be an out and out bargain and sale of the sinner, in which the blood of Jesus is the purchase-money paid, or that the scriptures are either verbally or plainer inspired. The fact is that the Methodist church set out as a working and praying church, and cared so little about creed at the start that it merely took the thirty-nine articles of the church of England, dropped fifteen and retained twenty-four of them, and went to work. It has never been much addicted to theology. Its two pioneers, Wesley and Whitfield, contradicted each other at nearly every point, Wesley declaring that Whitfield's God was his (Wesley's) devil. One was an Armenian, the other a Calvinist. Watson differed from both of them. As the church grew, the Wesleyan theology gained the ascendancy, but Wesley was a believer in witchcraft and seerism. No Methodist to-day would be bound by Wesley's views in any authoritative sense.

The distinctive tenets of the Methodist church, in fact, though unexpressed, are a belief that character moulded by impulse and sentiment is better than character moulded by interest and calculation; hence the Methodist body is less reflective and more passionate than any other religious conclave. Methodists also favor strong government in all its forms, in the church and in the State. As a rule the violent policy is the Methodist policy. In war they demand the bayonet and extermination in the name of the Lord, after the method of the Jews conquering Palestine. In peace they have great faith in military magistrates, Executive Cæsars, opulent statesmen, hanging for the criminal and starvation for the imprudent and unsuccessful. The Methodist church has always been vindictive rather than merciful; active rather than deliberative, and zealous rather than philosophic. It is this spirit of the Methodist church rather than any particular line in its creed, with which Dr. Thomas is at war. Dr. Thomas is philosophic, deliberative, meditative and sensitive. The only hospitality with which an impulsive and despotic body of zealots led by men like Dr. Hatfield, could treat a philosophic mind, would be as Hatfield says, "the edge of a square toed boot."

Dr. Thomas may go through the forms of a trial, if he chooses, but he has far too much intelligence not to know that its only effect will be to define so clearly the faith of the Methodist church, as to prevent the large body of young men who are now coming forward, especially from the colleges, from taking any place in either the Methodist church or its ministry. A trial would be simply the expression of Dr. Thomas's determination, that the causes which turn him out, should keep all others from entering in who are of his views. Now, if the Methodist church chooses to write over its door, "To be saved from hell through Methodism, it is necessary to believe that the Bible is without an error, that the ransomed are without merit, and that hell is without a hope of reformation," let them do so. They will simply find the rising generation re-

sponding, "If this is your creed, then none but the fools can be Methodists."

A comfortable place has been made for Dr. Thomas, and it is believed he will accept it. He will preach an evening sermon at some central place, and thus will go to strengthen the philosophic and cosmopolitan movement now led by David Swing. Whatever else this may bring to Dr. Thomas, it will bring freedom to work. We trust it will not bring to the Rock River Conference that sense of emasculation and that perceptible dry rot which followed in the Presbyterian Church after its expulsion of Swing. We trust the preachers instrumental in his expulsion will not within a few years feel constrained to scatter to distant pastores, rather than remain to be perpetually annoyed by his widening success. We hope their large charity will enable them to rejoice that their expelled brother, like Joseph in Egypt, has been condemned to a prosperity out of which he may feed their famine.

Tests of Spirit Presence.

Mrs. Simpson continues to be so urgently pressed by her engagements that it is difficult to see her between 9 A. M. and 4 P. M., without appointing an interview some time in advance. Her tests of spirit presence are as satisfactory as the most skeptical could wish, and yet extremely simple, as pure truth always is. A friend recently called, and, at her request, as a test, wrote four questions on paper, folded up the papers without her seeing them and placed them in a hat. Mrs. Simpson's sole contact with the slips of paper consisted in taking one of them, while her head was averted so that she could not see even the exterior of the folded slip, from the hat and handing it for identification to the inquirer. Her control then read the question which she had withdrawn from the hat and answered it. The first question was an inquiry concerning a physician who had died about fifteen months before in this city. The form of the question was, "How does Dr. Abbott like his new life?"

Mrs. Simpson, in answering the question, said that her control could not read the surname, but that it contained two double letters, and it was an inquiry how he liked his new home in the Spirit-world. Her control knew him as Nathan, and remarked that he had been over there for months, but not for years—for more than one year, but less than two. Her control, "Ski," would like him better if Nathan had treated him (Ski) better when he (Nathan) was in the earth-life; that at that time Nathan did not believe in Spiritualism, but he knew the truth of it now."

From thence the conversation digressed into an inquiry whether "Nathan" had ever interfered with "Ski's" operations with Mrs. Simpson or with any other medium, and the answer came that he had interfered with him at one of Mrs. Hollis-Hillings' sittings.

Of the truth of this statement the inquirer knew nothing, and did not know at the time that Dr. N. W. Abbott, concerning whom the inquiry was made, was named "Nathan," though he has since learned that this was correct.

The second inquiry was, "What are the views of — (a very distinguished living person) concerning Spiritualism?" Mrs. Simpson taking the question from the hat without reading it, answered "more for than against." The person concerning whom the inquiry was made on the same afternoon, negated the controlling spirit's opinion by answering the same question, "No, my views are more against than for." As a demonstration of the operation of a distinct intelligence, the test remained unimpaired, whether the information it communicated were or were not correct. The other questions were answered both orally and by writing between closed sitters, in a manner equally demonstrative of the presence of a spirit mind other than that of the medium.

The Mock-Doctor-at-Large.

He is still tramping. Like all other vagrants he is often obliged to move on. Just now he is doing Buffalo under the name of "Dr. Taylor, late Professor of Biology and Anthropology in the *Universitas Americana* (of Medicine and Surgery)." Impudence can reach a height where it becomes an object of wonder if not of admiration, and the above announcement by the Ex-R. T. B. Taylor, "A. M." "M. D." reaches the wonder attitude. For the benefit of our Buffalo readers we call their attention to an editorial in the JOURNAL for March 18th, 1880, headed "Mock Medical Colleges," in which we show that this man Taylor was one of the "faculty" of Rev. T. B. Miller's mock college. This concern was the most scandalous fraud of all the diploma-selling shops which have been broken up in Philadelphia this year. *Universitas Americana* is good, very good! Latin words sound so learned that they often answer the purpose of charlatans; but to prove that "Dr." Taylor is really a learned man we have only to show his familiarity with great names. Among other subjects which he announces by handbills for discussion this winter, he names John Stewart Mill, Stoddard, and Robert G. Ingersoll. No one but a late professor in a late Methodist minister's late mock medical college, would have the genius necessary to thus transmogrify names. Buffalo Spiritualists will do well to give him once more the order so familiar to his ears, *Mow on!* A part of our duty as a journalist is to protect the public against such charlatans as T. B. Taylor, and we propose to do it.

Illustrations Spiritualists.

The British National Association of Spiritualists has prepared, and is circulating a memorial to the Home Secretary of the British government, asking that the construction heretofore put upon an Act for the Suppression of Vagrancy, whereby it is made a means of maintaining criminal prosecution against mediums, may be corrected. The fourth section of the act classes as *va-grants*, "Every person pretending or professing to tell fortunes, or using any subtile craft, means or device by palmistry or otherwise, to deceive or impose upon any of his master's subjects." It was under this clause that Henry Slade was prosecuted, and concerning his prosecution the memorialists say:

As an instance in point your memorialists would refer to the case of Henry Slade, an American medium, charged at Bow Street Police Court in the year 1876, under the 4th section of the said Act. For the defence the Magistrate allowed to be called as witnesses four gentleman, one of them of great scientific eminence, who were experts in the investigation of Spiritualism, and who had especially tested the mediumship of the defendant on many occasions. These gentlemen gave evidence of facts wholly inconsistent with the opposition which the defendant was an impostor—evidence which the Magistrate himself declared from the Bench to be "overwhelming." In attendance were other witnesses prepared to give similar testimony. Yet the Magistrate refused to allow them to be called; and, in giving judgment against the defendant, he avowedly put the evidence, which he had described as above, altogether out of consideration, expressly declaring that he based his decision "according to the known course of nature." The law, it is true does not expressly annul any presumption against the existence of agencies in nature other than and surpassing those generally known—and these it is, and not "miraculous" or "supernatural" powers that Spiritualists allege—but the persons who administer the law are unavoidably bounded by this common knowledge in dealing with evidence and the probabilities arising therefrom. It results then, that the Magistrate who adjudicated "according to the known course of nature" in respect to phenomena which do not conform to such "known course" as interpreted by him, finds it practically unnecessary to hear evidence beyond the mere proof of the alleged occurrence of the phenomena in question in the presence of a certain individual, when no other person also present can be taken to have produced them. The case is therefore prejudged, and the examination of witnesses to prove that any alleged act of imposture was not real, or that character is a superfluous mockery and pretence. It is upon this fact that no tribunal, without going into an exhaustive and impracticable inquiry upon an unfamiliar subject, can do other than take its own knowledge and experience as the standard of probability, that your memorialists chiefly rest their statement of the unavoidable injustice and prejudicial character of these prosecutions.

This memorial presents a formidable but far from complete list of the distinguished and scientific endorsers of Spiritualism; among the names conspicuous by their absence we note those of Rev. John Pierpont and Hon. Edwards Pierpont, the late Captain E. B. Ward, of Detroit, Prof. Corson of Cornell University, Cornelius Vanderbilt, Horace White, Gerald Massey, Judges McAllister and Barnum, of this city and others. Although questions of truth or falsehood cannot be settled by the most formidable dress parade of distinguished names, still as some of our readers may find them convenient for reference we print it in full, as follows:

Without pretending to mention more than a few typical names, your memorialists would draw your attention to the fact that among those who have investigated and satisfied themselves of the reality of some of the phenomena of modern Spiritualism are ranked the names of Archbishop Whately; the late Professor de Morgan, President of the Mathematical Society of London; the late Dr. Robert Chambers, F. R. S. E.; the late Dr. William Gregory, F. R. S. E., Professor of Chemistry in University of Edinburgh; the late Lord Brougham; Dr. Lockhart Robertson, F. R. S., long one of the editors of the *Journal of Mental Science*; the late D. J. Elliott, F. R. S., sometime President of the Royal Medical and Chirurgical Society of London; the late W. Howitt; the late Dr. Ashburton—the late George Thompson; Mr. T. Adolphus Trolope; Mr. E. S. Noyes of Boston, U. S. A.; Governor Tallmadge; the late Hon. J. W. Edmunds, sometime Chief Justice of the Supreme Court of New York; the late Hon. R. Dale Owen, sometime Minister of U. S. A. at the Court of Naples; the Hon. J. L. O'Donnell, sometime Minister of Confedera-tate S. A. at the Court of Portugal; the late Professor Mapes, the eminent chemist, U. S. A.; the late Dr. Robert Hart, Professor of Chemistry at Harvard University, U. S. A.; the late Lord Lytton; the Earl of Doneraile; Mr. S. C. Hall, F. R. A.; Captain R. F. Burton, H. B. M. Consul at Trieste; Miss Martineau; Mr. B. G. Atkinson, F. G. S.; the late Mr. Sergeant Cox, President of the Psychological Society of Great Britain; the Baron and Baroness von Way; the Baron von Dirsckow Holmfeld; Dr. Robert Friese, of Breslau; the Baron du Potet; Mme. Camille Flammarion, the well-known astronomer; the Compte de Boullet; Count A. de Gasparin; M. Léon Favre, Con-*al* General of France; the late Baron L. de Goldstein; H. H. A. Alexandre Aksakov, Russian Imperial Councillor; the late Prince Emile de Sayn Wittgenstein; His Imperial Highness Nicholas, Duke of Leuchtenberg; the late Abraham Lincoln; President U. S. A.; Mr. W. Lloyd Garrison; William Crooke, editor of the *Quarterly Journal of Science*; Fellow, Gold Medallist, and Member of the Council of the Royal Society; Cromwell Varley, F. R. S. C. O. E.; Lord Rayleigh, F. R. S., Professor of Experimental Physics in the University of Cambridge; Lord Lindsay, M. P. F. R. S., President of the Royal Astronomical Society; A. B. Wallace, F. R. G. S., the eminent naturalist, sometime President of the Biological Section of the British Association for the Advancement of Science; W. F. Barrett, Professor of Physics in the Royal College of Science, Dublin; Professor Ch. Cassal, L. I. D.; Professors Wagner and Butleroff, of the University of St. Petersburg; Dr. Maximilian Perty, Professor of Natural Science in the University of Bonn; Dr. Franz Hoffmann, Professor of Philosophy, Wurzburg; Professor of Friederich Zöllner, of Leipzig, the eminent physicist, author of "Scientific Treatises," "Transcendental Physics," etc., whose recent re-

searches in this subject have attained a Professor of Physics in the University of Leipzig, also the author of many volumes bearing on the general subject of Psychology; Professor Schleicher, the renowned world-wide fame; Gustave T. Fechner, teacher of mathematics in the same University; W. E. Weber, also Professor of Physics in the University of Göttingen, and known as one of the main workers in connection with the doctrine of the Conservation of Energy; J. H. von Fichte, Professor of Philosophy at Leipzig; not to mention many eminent members of learned societies and in the ranks of social life, which we have no authority to mention.

Mediumship in Different Countries.

Dr. Frese, of Breslau, Germany, writing to the *Medium and Daybreak*, says:

We in Germany are a very long way behind you as far as experience in spiritual manifestations goes, for we have hardly any medium at all, and not one professed medium, and thus, with rare exceptions, all we know of materialization phenomena are gathered from foreign reports which of course are mostly looked upon with one smiling and one suspicious eye.

The fact that England, the United States and Australia, but chiefly the United States, are so far in advance of all other countries in the development of mediums, deserves consideration. We are not sure it can fairly be attributed to the greater freedom of opinion in these three countries, since the despotism of popular over unpopular opinions, and the censorship of the aggregated opinions of society over the eccentric opinions of individuals, is nowhere else so strong as in these. The great mass of the people in all these three countries, try to arrange their opinions in such manner that they will form no impediment to their success in life.

The medical profession, however, have been struck by the fact that the intense activities and extreme tension of the nervous system, produced by the great strain and struggle of American life, have had their effect in giving a more rapid and sensitive development to the American nervous system, and especially to the brain. In despotic countries where every person's position in life, is very nearly fixed from birth, there is more rest, more poise, more lethargy, and in a certain sense more of that kind of health, which inaction favors. Hence it is noticeable that nervous diseases have hardly begun to occupy the attention of European physicians, while in America they are fast taking precedence of the organic and vital diseases. Simultaneously with this increasing development of sensitiveness and acute energy of the nerve structure which produces the various forms of nervous disease, there is a corresponding evolution and manifestation of nervous power. Prof. G. P. Barker in his article on "Modern Aspects of the Life Question," in the *Popular Science Monthly* for October, goes far toward confirming the popular notion that nervous power is a mode of electric power.

However this may be in fact, the assumption of its truth forms part of the current creed of spiritualism. In some not yet fully explained manner the phenomena of Spiritualism depend upon the facility with which the medium can part with his nerve or electric power. The degree in which this can be done is greater in some organizations than in others, greater apparently in the temperaments usually styled nervous than in others, and greater apparently in the nervous and active nations than in the phlegmatic.

A Curious Case of Imposture.

It appears from an exchange that an Arkansas lad, aged sixteen, recently committed to memory half a dozen of Lorenzo Dow's sermons, donned a minstrel wig, blackened his face, and preached to a large company of colored people. Fifteen minutes after he began all the sinners present were on their knees. The young preacher, before closing, announced that he would preach in the same house the following Sunday night. He refused to go home with any of the colored brethren, stating that mysterious provision would be made for him. "If, however," he said, "any of you feel like giving a few nickels to aid the support of an aged mother and a crippled sister, the donation will be most thankfully received." As if by one impulse every right hand of every man went down into a pocket and came out with money. The hat was passed around, and when the contents were handed to the young preacher he thanked the congregation for such noble generosity. On the following Sunday night there was not standing room in the church. The preacher was there before any of the congregation arrived, and the question of how he came there or where he had lived during the past week was a mysterious one. He was asked, but replied that the provisions of Providence were equal to any occasion. The same wild excitement was created. The preacher's words burned their way into the emotional system of the sinners, and lighted a lamp there which, by its glare, showed the moral corruption of the past. Another collection was taken up for the aged mother and crippled sister, and after the preacher had announced that services would be held on the next Sunday night, the congregation silently parted in the shadow of the great cottonwood trees. The next time he was found out.

Tricksters and frauds are not confined altogether to Spiritualism; they can be found equally as numerous, if not more so, among the various orthodox churches.

A Strange Presentation.

It appears from the *Gold Hill News* that about midnight, and just after the accident that occurred in the Consolidated Imperial

the wife of Mat Winnie was found by Officer Sheehan on her way to the imperial works. She said that she had been awakened just before by her husband, who came all mangled to her bedside, and told her he had been killed in the mine. She had got up, dressed herself, and started to ascertain the truth of what she was indeed only too well convinced was true. Mr. Sheehan went with her to the works, ascertained that there had in reality been a fearful accident; that Mr. Winnie was indeed killed, and then took the trembling little woman to her children and her desolate home. Mrs. Winnie had not been told of the accident, except as above mentioned, until after she met Officer Sheehan.

The constant pressure upon us by persons desiring to use our columns for the purpose of advertising either certain medical nostrums and compounds having remarkable pretensions or certain magnetic healers having equally mysterious claims, makes it proper that we should restate, as we have repeatedly heretofore done, our position concerning such nostrums and healers. This is, 1. That in all cases where the manifestations of real power are so decided and remarkable that we feel that our readers have an interest in knowing the facts, we publish them as simple news from our own proper motive as a journalist.

2. In all cases where we believe or suspect the claim to be fraudulent we either denounce it, or say nothing about it, according to the extent of the evil and of the certainty of our information concerning it. In such cases we decline to advertise it for pay. Only last week we refused an annual advertisement worth \$100, and another worth \$70, of this kind.

3. In intermediate cases where the claim is honestly made and may in some cases prove serviceable, but where its merits are neither so evident, so universal nor so striking as to make them matter of public interest, the whole affair is relegated to the domain of private business. If the persons interested peculiarly in pushing it desire to do so through our columns, they must put it in the form of an advertisement and pay for it as such.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Dr. D. P. Kayser has returned from Colorado.

Lydia Maria Child has passed to spirit-life at the mature age of eighty-eight years.

Bro. Christlieb, of Long Lake, Minnesota, gave us a fraternal call last week. He reports that out of a population of some 1,500 there are nearly 600 Spiritualists and free thinkers in his vicinity.

B. F. Underwood, Liberalist, will come west to fill lecture engagements immediately after the November election. He will attend the meeting at the Grand Pacific Hotel, in this city, on Nov. 15th.

Mr. Walker, of Searcy, Ark., thinks that a good reliable test medium or trance lecturer would do well in his section of the country. Searcy is situated on the Iron Mountain Railroad, 300 miles from St. Louis and has a population of about 1,200.

Sunday school children are no longer taught to believe that Lot's wife was turned into a pillar of salt; but in the "International Bible Studies" for Sunday schools, it is said that she was caught in a storm, which "suffocated her, encrusted her, and finally burned her to a cinder."

Mrs. Criddle, or rather Crandall, of San Francisco, who has been the subject of much newspaper comment in connection with her séances for materialization, called at our office last week and stated that she contemplated remaining in the city for a time.

Col. Olcott and Mme. Blavatsky, of New York, have opened a missionary enterprise in India for the purpose of inducing the Hindus into the mysteries of Theosophic philosophy. The orthodox missionaries are much grieved over the situation.

Lydia C. Howe speaks at Little Valley, Sunday, Oct. 31st. He will attend the Quarterly Meeting at Yorkshire, N. Y., Nov. 13th and 14th. He thinks some of visiting the West. Mr. Howe is one of our ablest speakers and should be kept constantly employed. His permanent address is Fredonia, N. Y.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Angel Escort.

BY EMMA TUTTLE.

One hushed night I saw an angel,
With a lily in her hand,
Coming through a flowery gateway
In the still immortal land.
And the swing its bell, as spotless
As the pages of her soul;

Then I caught the sound of music
Breaking a wailing toll.

Every pearly stamen quivered,
Every golden anther swang,
And the flower bell seemed to echo
Sadness from each opal tongue.
Then four beautiful child-angels
Floated down on airy sleep,
And before the guiding spirit
Crossed their hands in reverence deep.

"What wilt thou?" each sweet mouth queried.
And they raised their trusting eyes
To the guiding soul above them
Eager for her dictates wise.

"I command you, my darlings,
For a mission down the skies,
Where the earth is rolling onward,
In her cloudy draperies.

"Where a little child is lying
Worn with fever, pale with pain,
While its pleadings, low and plaintive,
Part the thin lips all in pale.
Waning are the fluttering pulses,
Still and clouded grow the eyes
And I see the young soul wrestle
With death's solemn mysteries.

"Not alone and unattended
Must the soul awake and be:
Let him learn death is not cruel
But a red, awful mystery.
Sing some dear familiar music
He has heard his mother sing,
Leave the pangs of separation
Be too deeply sorrowing."

Over the death couch, bright and woeing,
Hung the children from on high,
Tenderly beyond all telling
Mailing in each lucid eye.
"Come, dear brother, come and rest you
Where there is no pang of pain!
Come, and should your soul be homesick,
We will all come back again!"

Then I saw five angels floating
Up where only four came down.
All the space above was rosy
All below was chill and brown.
But they did not look beneath them
At the shadowy dark and deep,
Nearing where the morning glories
Never fold their tails to sleep.

Waiting by the flowery gateway
For the coming of the band
I could see the spotless angel,
With the lily in her hand.
And the faintest strains of music,
Strange and tender, sweet and new,
Bounded, while the gate swung open
And the shining hand passed through.

Note from Nebraska.

Directed by the silent voice, I am now in this far away Nebraska. I doubt not there is a purpose in it which my dullness cannot perceive. I only know this:

Where'er my lot be cast,
Where'er I go, what'er I do,
The love of Wisdom I'll pursue,
And trust her to the last.
Angelic voices cheer me on
Through life's swift setting day,
For man, to labor all I can—
My worship thus to God I pay.
So, though from home I have am left,
From her, of life the chiefest joy,
This association still is left,
God's currency hath no alloy.
Compensation's his cashier;
With honest, generous hand;
He counts the coins; I have no fear!
'Twll pass in earth or spirit-land.
So, on my way I joyously go,
My little toll to others' add.
To lift the weight of human woe,
And in the truth make many glad.
May angels guide my ways aright,
Impress me how and what to do,
That e'some gleam of truth's sweet light
Shall come to earth my labor through!

Salina, Nebraska, Oct. 9th, 1880.

Why Michael Angelo put Horns on his Moses.

[From the Sunday Afternoon.]

Why did Michael Angelo put the horns on the head of Moses? The answer is found in a wrong translation, by Jerome, from the Hebrew into the Latin Vulgate, which is the accepted Bible of the Roman Church. In our English version of the Bible, three times in the Book of Exodus (chapter xxxviii, 29, 30, 31), it is said that when Moses came down from the mount, "his face shone;" and the common impression probably is that his face was all over radiant, as if rubbed with phosphorus on a dark night. The Hebrew language, however, like almost all of very early date, is so many respects which may be called an object language; that is, its terms are not so abstract, as taken from an expression of visible forms. And the Hebrew word here used is a word expressive of shape, and signifying both a horn and a pencil of light; for as the horns of the Oriental buffalo and a pencil of light were both conical in shape, the same word was used for each. It is the same word that is used in Habakkuk (chapter III, 3 and 4) where it is said: "God came from Teman, and the Holy One from Mount Paran; and His glory covered the heavens, and the earth was full of His praise; and his brightness was as the light; and he had horns coming out of his hand;" where the version should have been, "His very hands radiated light, or had rays—pencils of light streaming forth from them."

Now, Jerome, in translating the passage from the Hebrew of Exodus, made the Latin Vulgate say of Moses, as he came down from the mount, "that his face, or head, was horned, or had horns on it, when he should have translated it, 'His very face, or head, radiated light,' etc."

Letter from New York City.

To the Editor of the Religio-Philosophical Journal:
Many, many thanks for publishing Capt. H. H. Brown's lectures. They are excellent! I hope you may feel inclined to continue to favor us with an occasional lecture from him, as I feel they are just what the people need. We are having quite a "revival" of Spiritualism here in New York. The gifted Mrs. Britton at the Harvard Rooms, the gentle, sweet-tongued Mrs. Brigham at the First Society, our self-centred, harmonial Davis at Stein's Hall, and the last two Sundays, the eloquent, volcanic, hedge-hammer reasoner, Lynn, at the Second Society. All are of the "chosen," and are doing a grand and noble work as the hearts who sit under their ministrations can testify in gratitude and love. God bless them, every one!

Spiritualism, whether under the banner Harmonial, Rational, Progressive, Liberal or Christian, is the same beautiful, angel-crowned soul-sister, and we who are of the fraternal mind, should send out our blessings upon the hearts of those who are so earnestly striving in their way, to bring us all into one sweet, fraternal bond of brotherhood.

MILTON R.

The Jesuits expelled from France are intrenching themselves in English and Spanish soil.

More Information Wanted.

BY D. HOWARD HAMILTON.

Have we, dear JOURNAL, in our philosophy any room for special providence? Is there any such thing as special grace? Is this world, physical or mental, governed or aided by any divine power outside of abiding law? Does God the Father, God the Christ, the Holy Spirit, or God the Devil (I speak reverently, ever hear and answer prayer directly, i.e., by an effort of their own will!) in other words has the divine power any other mode of government than by immutable, unchangeable, impartial law? Is there any call in the affairs of men for the use of any such phrase as special grace? Should any event in the affairs of men, however favorable or unfavorable be called specially providential?

I know very well what the Christian church says about the matter, but I want to know, and would like to have it understood by the world at large, what, as a body of modern Spiritualists, believe about it. An answer to this question, it seems to me, at once and forever answers the query as to whether we ought to, or ought not to be, termed "Christian Spiritualists." The whole formula of Christianity hangs on this one idea of God's special care and love for his saints, and still less can Spiritualism be connected with the following doctrines of the churches: Faith in the fall of man, the promise of the son of God, a covenant between God and man, a belief in the divinity of Christ necessary to salvation, eternal misery the lot of those who do not believe, vicarious atonement by the blood of Christ, the coming of Christ at the last day (and that day the species personally expected to see before their death), an anthropomorphic God, local heaven and hell, and day of general judgment; these doctrines are not to be given at present, there are some things in the existing conditions of our science that make me hopeful that we are but at the beginning of the work of weather forecasting.

Now, let each one measure himself by this rule, and he will at once find just where he stands, and just which company he should take in. This is really the dividing line between "the sheep and the goats" as it seems to me. So far as doctrines are concerned, no man has any title to the name of a Harmonial Philosopher, who does not believe in the government of God by and through immutable, unchangeable and impartial law, and that too, without the special aid of any second or third person in or out of the triad, or any divine devil to compete with or to overcome.

When Spiritualists are all embroiled with this idea, there can be no schism in our ranks; none will be termed infidel or heretic, but all called men and women, brothers and sisters, rational believers in natural immortality and eternal regeneration in spheres beyond this life, from which departed spirits, sometimes called angels, do return under favorable circumstances and communicate with mortals in the body. I appeal to all thoughtful persons to know if this is not a platform broad enough for all the world to stand upon and grow, as the world would say, "like sixy."

It is the experience of every one, that in interpreting, take also the doctrines that are, in fact, the body of Christianity, and make Spiritualism what it is not, Christian Spiritualism. It is not the fault of our doctrine that it cannot father all the preconceived opinions, however sincerely held, that have accumulated in the mind of an orthodox Christian, and adopt those opinions because they are sacred to him. Christianity compounded more or less with the religions and philosophies of all the countries where it flourished. There was Grecian, Judaic, Trinitarian and Unitarian, and finally in the time of Constantine, Pagan Roman Christianity. These corruptions were acquiesced in by the church, principally for the sake of power. They took preconceived opinions and all. Martin Luther, even to the day of his death, was not cured of the papist dogma of the real presence in the Lord's supper.

It is in the experience of every one, that in revolutions of opinion, many men become half revolutionized. They occupy an unpleasant position, out of harmony with their former views, and not agreeing with their new friends, and without perceiving it, holding opinions that are at war with each other.

This subject is a very large one, and bids fair to be discussed at great length in our papers. I think that when we consider that Spiritualism is manifested in some phase, wherever man is, the world over, that it is inherent in nature and not the work of any founder of a religion, and a fact irrespective of faith, and when we perceive that Christianity has come to us as an inheritance from the Roman empire; that it has lost some of its great seats of power which it held when it was young and vigorous; that its beginning, middle, and end is miracle, sovereignty of God, arbitrary will in government instead of law, and much more of the same nature, it would seem, I say, that there is an irrepressible conflict between the two doctrines, and that before we name our religion or philosophy "Christian Spiritualism," we had better settle among ourselves what Christianity really is.

Reader, my intuition, judgment, conscience and experience thus far through life, all say that special providence is an unreal dogma which continually works mischief to the human race. If for one has long since ceased to pray for or to desire anything which may not come to me through the action of natural, universal law in the legitimate use of those powers which nature has kindly bestowed upon us as one of her human individualities. My mind has long since entered into rest on that score, but

When I believed in special grace
My prayers were then so many,
That I would be an Aslor now,
Had each one brought a guinea.

But still I hardly gained a soul
Until I ceased to pray.
Let reason, not blind faith take helm—
Then life began to pay.

But windfall blessings those obtain
Who only pray to get them,
While those who wish for wormless fruits,
Have got to climb and pick them.

Prayer always implies a God absent, which is really the falset of all false ideas. God is present even in the heart of man, or he is nowhere; so, the greatest prayer that ever was made

By any mortal one, is

Is that which cries from inmost soul
Tby will, great God, be done.

When this prayer is sincerely dictated by the soul, what need of any other? And when we come to realize it, what childish egotism, not to say impudence, is involved in the common average of priestly prayers. How resolutely some of them set to work by arguments, fallacies, childish entreaties, and often by downright commands, to alter his decisions, and to induce him to do for them what he otherwise, in his own counsels, or in his indifference to the wants of his creatures, whom they declare live more, and have their being in him—would not do, but for their interference, and when they are done, how terribly surprised they would be, if they found God doing just what they had urged him to do?

Hill, how foolish it is in man to doubt God's willingness to second every effort of theirs for self-improvement. When will the religious praying world come to believe that wisdom is the principal thing, and that wisdom alone is what saves? The prayers of most men, as I hear them, are but barriers for indulgences. They realize within themselves that they are not quite ready to stop sinning, so they pray to God to have the consequences of their doings averted; but God never hears them, and they are never really justified in their own estimation. Conscience never justifies till honesty prevails in the heart, and if conscience does not, what God can?

Ago, those who pray longest and loudest, seek to make a virtue of their prayers, and act as though they had God at their especial command, and that he could not get along without them. What a stretch of modesty! All this praying is founded on special providence and human egotism, and hence real charity is found nowhere in the church, except in name, unless it be here and there an individual member, who is so superciliously organized that his natural heart rises entirely above the tendencies of his creed. Except what is inherent, all true charity has its foundation in this one idea. Every man is what he is by virtue of law and circumstance, and no man can be said to have attained the state of a Harmonial Philosopher till he believes it, and shapes his speech and his actions toward his fellow-men by it. When he believes supreme in the heart, we can have charity for every man we meet, even the man of contumacy and vehement prayer—the sceptic and the hypocrite—that class whom Jesus found so hard to forgive that he had to be nailed to the cross before he could say, "Father, forgive them." We see no chance for the millennium till this doctrine is promulgated and believed. What say you and the readers of the JOURNAL?

An unprogressed spirit cannot tell man of that which his eye has not seen, and which it has not entered into its heart to conceive. Many of the follies that cast shame on Spiritualism and lead Spiritualists to be regarded by clear-headed men as a race of credulous fanatics, are caused by simple means that a little reflection should teach us to avoid. A spirit who has communicated by physical method, and who is employed for that purpose by higher intelligences, is asked all sorts of questions dealing with the abstrusest mystery. The replies are naturally crude and vague, and become vaguer and more foolish frequently in process of transmission. Yet these inaptitudes are greedily swallowed, and in time are reflected with enlargements and additions as the latter-day revelation of spirit. No wonder contradictory and foolish imaginations gain currency. Spirits are of all grades, and before we question them we should testit ourselves that they are sufficiently progressed to give us the information we seek; otherwise we may turn an opportunity for instruction into an occasion for conveying what is mere misleading folly. Some of the messages printed in this volume are not wholly free from this reproach. —Spiritual Notes.

New York City, Oct. 16th, 1880.

M. L. SHERMAN, M.D., writes: I find a communication in the JOURNAL from Mr. H. H. Brown's lectures. They are excellent! I hope you may feel inclined to continue to favor us with an occasional lecture from him, as I feel they are just what the people need. We are having quite a "revival" of Spiritualism here in New York. The gifted Mrs. Britton at the Harvard Rooms, the gentle, sweet-tongued Mrs. Brigham at the First Society, our self-centred, harmonial Davis at Stein's Hall, and the last two Sundays, the eloquent, volcanic, hedge-hammer reasoner, Lynn, at the Second Society. All are of the "chosen," and are doing a grand and noble work as the hearts who sit under their ministrations can testify in gratitude and love. God bless them, every one!

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should send out our blessings upon the hearts of those who are so earnestly striving in their way,

to bring us all into one sweet, fraternal bond of brotherhood.

MILTON R.

Christian Spiritualism.

The discussion going on in the Religio-Philosophical JOURNAL as to whether Spiritualism is "Christian Spiritualism" or ought to be called by that name, is getting to be quite interesting. I have read the articles on the subject, pro and con, and think that those that stand for Spiritualism pure and simple, have much the best of the argument, and that they deserve the wider currency; that is, that Spiritualism ought not to entangle itself with any religion whatever that is given by man, or, as some believe, by the Son of God. All religion that has come in that way is local, and is that which differ entirely from Spiritualism.

The Christian religion has now such an immense money and property interest, such an amount of respectability and self-righteousness to take care of, that the real Spiritualism of Christ, the Apostles, and the day of Pentecost are seldom available.

As for the Christ principle, it may mean half a dozen different things. If it means virtue, goodness, love, justice, charity and the like, why, they were known and practiced before Christ was born. If it means the doctras of Christ, such as the resurrection of the body, eternal misery, the anthropomorphism of God, and the physical punishment of men for purely moral or immoral acts, (Luke 18, to 36 verse), all we can say is that Spiritualism has no affinity with such ideas, and still less can Spiritualism be connected with the following doctrines of the churches:

"Faith in the fall of man, a covenant between God and man, a belief in the divinity of Christ necessary to salvation, eternal misery the lot of those who do not believe, vicarious atonement by the blood of Christ, the coming of Christ at the last day (and that day the species personally expected to see before their death), an anthropomorphic God, local heaven and hell, and day of general judgment; these doctrines are not to be given at present, there are some things in the existing conditions of our science that make me hopeful that we are but at the beginning of the work of weather forecasting.

There have been two distinct scientific efforts at weather forecasting, as distinguished from the current survival of the modes of thought of ancient ages that are introduced in our ordinary weather prophecies, that undertaken by Admiral Fitzroy, in England, and that begun in this country by the United States Signal Corps, under the control of the late General Myer. Both of these have made their basis of the simple principle that "weather always has a history; that it means conditions that pass from one region to another by certain laws of movement and at a certain rate. This general fact was long ago recognized by meteorologists, but it was not until the telegraph enabled knowledge to obtain the storms that it was possible to make use of it in forecasting the weather. By the admirable labor of the United States Signal Service this method of announcing the weather that is journeying towards any locality has been brought to a high point of perfection, but it has not to any extent helped us to forecast the creation of new weather. When a weather area forms in the far West, it is now traced as clearly as the path of an army, until it passes away. Sometimes the state of the barometer will tell something about storms that have not yet gathered themselves for their eastward march, but beyond this there have as yet been no means of foretelling the time and place of their origin.

The Weather Bureau is of no more use than a groundhog or a good-bone for telling us whether our coming spring or summer is to be warm or cold, rainy or dry. Is this the end of our advance?

Can we hope to do no more than take the storms we find ahead, and trace them on their courses; or can we hope to look behind them to the conditions of their origin so clearly that we can foretell their time and place of working?—November 1880.

D. C.

Weymouth, N. Y.

Tricksters.

To the Editor of the Religio-Philosophical Journal:

As you are laudably exposing many of the humbugs with which Spiritualism, to its great detriment, has been inflicted, I wish particularly to call your attention to some parties who are now deceiving the public under the name of Spiritualists, claiming through flaming posters, to do all that Spiritualists can do, and then showing how some of the clever tricks are done, but leaving others to be guessed at. To any one familiar with spiritual phenomena, the shallow deception is seen at once. They claim first to be Spiritualists in order to attract a crowd, and after showing their tricks, they assert that "see and see" is the way that Mansfield and Blaide humbug the people. Their names, as advertised on the bills, are J. Foster, J. Nelson Jefferson and May Edwards. Foster claims that he returned from Europe with Blaide, and Jefferson says that he was with Mansfield five years, and can expose his tricks and account for all spiritual phenomena on strictly mundane principles. As expositors of Spiritualism, as some term it, their tricks are nothing; but the claim they make as Spiritualists,惊异ing, apparently, with the leading Spiritualists of the age, in a community like this, is of great injury to the cause, as well as subjecting the few genuine believers to unmerited contempt and sneers of the thoughtless crowd. Who these parties are, I have no idea, as I have never seen their names in the *Banner of Light*, or in the *Religio-Philosophical Journal*, which I have bought most of the time since its first publication. If you can throw any light on their movements, I will call the attention of the secular press to the matter, and as far as possible check their cause, for the truths of Spiritualism are too sacred to be trifled with in this manner. I am always with you, heart and hand, in this great work of bringing life and immortality to light.

H. C. TABOR, M.D.

Mound City, Ill.

The parties above referred to are transparent frauds; we often hear of them but seldom mention them, as they are stock in trade. Spiritualists should know from one glance at the handbills that the show is a swindle.

Mrs. Emma Hardinge-Britten.

To the Editor of the Religio-Philosophical Journal:

Communication from A. Wilder, M. D.

I notice you are in a little controversy with "Sco." in regard to the personalities of Christ and Christ. I do not wish any hand in the discussion, but as I suppose you stand with me on the ground—*minus scientia*, I volunteer a few comments, which are at your service.

You are correct in your statement that the doctrine of incarnations or avatars of Deity antedated the legend of Jesus many hundreds of years. Archæological belief once gave maternity the supremacy in religion and even in family life. According to Banachiothion, "Women without prudishness selected husbands from among those whom they met." This declaration is twice confirmed in "Holy Writ." "For this cause a man shall forsake father and mother and cleave to his wife, and they twain shall be one flesh." It was not till a later period that this practice was abrogated, and the law of the present times substituted. "Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house; so shall the king greatly desire thy beauty, for he is thy lord; and worship thou him. Instead of thy father's shall be thy children."

A goddess was supreme, like Anat or Anahid, Astarte, Kybæ, Demeter, Venus-Urania, Isis under a thousand names. Her beloved, whether consort or child, was a savior. The earlier Israelites were of this religion, for they, too, "ate the sacrifices of the dead"—the slaughtered savior, and the spirits of ancestors.

The Son of Maya was a teacher rather than a savior, and I suspect, despite the *Myth of Asia*, and the sculptures of Sanchi, Amravati and Kambodha, that there is symbolism in the story. Maya means the illusion of the senses or what we denominate *nature*, and it is becoming fashionable to call evolution, which, indeed, means the same thing—evolving or unwombing. The son of Devaki better fulfills the character of deliverer. He and Mithras, the Persian Son of God, were the models, evidently out of which the character of Jesus was carved. Of course in Syria it was needful to interblend the youth Adonis, who was confined every spring, mourned over by women, rose the third day, and ascended up high to be united blissfully with Astard-Salambo, his everlasting spouse. Even in the symbolic worship of Mithras, the death and resurrection were sometimes depicted. The standard of Constantine, the first Christian Emperor, bore inscriptions as applicable to Mithras as to Jesus.

The statements of the *Apocalypse* need some care in handling. Mr. Higgins, the author, was in the advanced stage of life, and had not time to revise and perfect his great work. He drew largely from the *Asiatic Researches*, often copying word for word, the statements of writers, with which others were often in conflict. But I do not doubt that with all the apparent diversification of the maternity of Buddha, Krishna, etc., a close criticism would show them to be diverse forms of a like legend, and so understood by those who receive the tales.

The Macedonian Kings brought Hindoo teachers to Alexandria, Pergamus and other western cities. Mithras was revered in Pontus and by the pirates of the Mediterranean; and from all their teachings mingled was evolved the great Gnostic doctrine of Mani, Manik and Basilides, which in due time appeared in Christian dress—the Trinity, the Virgin Mother, the Incarnate Logos, and other dogmas not necessary to enumerate.

To this Conference is invited one delegate from each auxiliary Liberal League that approves of this movement; one delegate from any other society in sympathy with the proposed meeting, and one delegate from any neighborhood or town, where ten or more persons reside, who favor this call, but where no secular organization exists.

Robert G. Ingersoll, Washington, D. C.; Rev. M. J. Savage, President Boston Liberal Union; Prof. J. E. Oliver, Cornell University, Ithaca, N. Y.; Rev. Charles Cravens, Toledo, O.; Robert C. Spencer, late Chairman Ex. Com., N. L. L. for Wisconsin; Robert Peet, Sec. Pittsburg L. L., Allegany City, Pa.; Hon. A. Krake, Judge U. S. Court, Kansas City, Mo.; B. F. Underwood, Thorndike, Mass.; E. Campfield, Chairman Ex. Com., N. L. L., for Kansas; Hon. James M. Pratt, Member Illinois Legislature, Pratt, Ill.; John W. Trueball, President Syracuse L. L., Syracuse, N. Y.; A. G. Blumrey, M. D., Pres. Gainesburg L. L., Thomas Dugan, Sec. Albany, N. Y., L. L., Albany, N. Y.; C. J. Herbold, Sec. Cincinnati L. L., and Chairman Ex. Com. for Ohio; Rev. Samuel P. Putnam, New York City; Dr. J. M. Monroe, Editor *Seymour Times*, Seymour, Ind.; John Stone, Pres. L. L., No. 170 Dallas, Tex.; Hon. S. B. Clark, late Ch. Ex. Com., N. L. L. for Kentucky; Samuel Brooks, Alliance, Ohio; W. F. Freeman, Sec. L. L., No. 5, Stockton, Cal.; C. W. Steele, Sec. L. L., No. 34 Enterprise, Kansas; Carl Jonitz, Chairman Ex. Com., N. L. L. for Arkansas; F. A. Wichek, Chicago, Ill.; Clayton F. Woods, Chairman Ex. Com., N. L. L. for Nebraska; Wm. E. Parker, Ed. *Evening Star*, Kansas City, Mo.; G. H. Walser, Editor *Lamar*, Lamar, Mo.; George Chinnay, Vice Pres. N. L. L., Evansville, Ind.; A. A. Brown, Liberal Lecturer, Worcester, Mass.; Alonso Lucky, Sec. Rantoul L. L., Rantoul, Ill.; E. D. Stark, Pres. L. L. No. 21, Cleveland, Ohio; C. P. Farrell, Pres. Washington, D. C. L. L.; Col. John C. Bundy, Ed. *Religio-Philosophical Journal*, Chicago, Ill.; C. Dunning, late Chairman Ex. Com., N. L. L. for Michigan; W. H. Wakefield, Sec. Kansas State L. L.; David Eccles, Sec. Kansas City L. L.; Chas. A. Wardan, Aurora, N. Y.; Rev. J. H. Rurham, Vice Pres. N. L. L., Saginaw City, Mich.; Wm. Searing, Esq., At. L. Law N. Y. City; Hon. Wm. Dillworth, Callicot, Mo.; Prof. V. B. Danlow, L. L. D., Chicago; E. H. Gibbs, late member Ex. Com., N. L. L. for Iowa; W. J. Taylor, Sec. L. L. No. 185, Linden, Ohio; C. B. Hoffman, Pres. L. L. No. 34, Enterprise, Kan.; Wm. D. Hunt, Vice Pres. N. Y. S. A. for Cortland, N. Y.; B. B. McCracken, editor *National Appeal* and Chairman Ex. Com., N. L. L., for Michigan; Wm. E. Estes, Cape Vincent, N. Y.; W. S. Bush, Washington, D. C.; J. M. Shelling, Sec. L. L. 189, Manchester, Iowa; S. Black, Cape Vincent, N. Y.; Wm. Chester, St. Georges, Colorado; F. A. Kerns, Sec. Wyoming L. L., Wyoming; Ill.; Peter Tanner, Albion, N. Y.; Wm. R. Lazenby, Sec. Tompkins Co. Liberal Club, M. Newton, Ellsworth, Kan.; E. E. Taylor, Richmond, Va.; Joseph Singer, Chicago, Ill.; Frank Hart Doggett, Pres. L. L. 184, Tipton, Ind.; G. O. Richardson, Sec. L. L. 184, Tipton, Ind.; A. L. Brahma, Sec. Cattaraugus Co. L. L., Salamanca, N. Y.; P. H. Hinman, Sec. Lyons, Kan.; W. P. H. Hinman, Sec. Lyons, Kan.; F. A. K. Johnson, Sec. L. L. 170, Dallas, Texas; H. L. Green, late Ch. Ex. N. L. L.; O. W. Colwellader, Sec. Vincennes, Ind.; Prof. P. H. Philbrick of the State University of Iowa, Iowa City; Daniel Kidder, North Grafton, N. H.; Lucia A. Le Mieux, Seymour, W. Va.; A. L. Butterworth, Franklin Falls, N. H.; D. W. Hunt, V. P. N. L. S. Free Thinkers' Association, Scott, N. Y.; Hon. E. Q. Norton, Cleveland, Ohio; Thos. R. Green, Sec. L. L. 114, Leavenworth, Kansas; Dr. E. D. Seely, Marietta, Ohio; Wm. Emmett Coleman, charter member N. L. L., San Francisco, Cal.; A. W. Dyer, New Bloomfield, Mo.; Benj. F. Hayden, Colfax, Ind.; S. J. Mathews, late member, Ex. Com. N. L. L., for Arkansas, Monticello, Ark.; Frank J. Mead, Sec. L. L. No. 24, Minneapolis, Minn.; Dr. G. H. Goss,

"light" is also a cave or hollow. In every case the symbol is the same—the womb of nature. Jerome tells us that in Bethlehem, in the cave where the savior of man was born, women mourned annually the death of the lover of Venus. (See *Brooklyn Vill.*, 14, *Bach* vi, 31-32, *Amos*, vii, 10.)

The later Greeks overrid the avatars business. Plato and Pythagoras, it is said, were sons of Apollo. Achilles was the son of Thetis. The dynasties of Lydia and Sparta were of the line of Herakles. Olympian declared that her distinguished son was beget, not by Philip, but by the Bacchic serpent. The mother of Octavia tried to palm off a similar story but it did not "take." It had become the fashion for grandfathers when their daughters related accounts of their abnormal pregnancies, to despatch the offspring on short notice. A shower of gold might buy admission for Olympian Zeus, or some one not at all Olympian, into the chamber of Diana, but her father had no ambition for the reputation or experience of rearing an incarnate god. The thing had gone out of fashion. It required all the power of the imperial arm to persuade the Roman world that Jesus was the son of God by a human mother—Bacchus, Mithras and Adonis all in one. Argument alone would never have done it. Even in these times, no sooner had the stake and rack and thumbscrew gone out of fashion as promoters of religious faith than a general skepticism uprose in regard to the whole story.

Who invented the doctrine of vicarious atonement? It is not Judæus Persian, Greek or Egyptian. The ancient gods were fed with sacrifices; being hungry these were propitiations. A hungry god was a raging devil; a well-nourished one was a gift of benefits. But one who considered a universe under sin, who was angry every day, who demanded vengeance to the full, who could accept an innocent victim as the equivalent of a guilty criminal, is the monstrosity of the human intellect. I leave this question to the modern theologians, and their friends the evolutionists, who seem to constitute the left arm of Calvinism. Opposite to each other in polarity, they are alike in aims, methods, and leading views.

K. W.

Organization of a National Secular Association.

PUBLIC CALL.

An informal meeting will be held at the parlors of the Grand Pacific Hotel, in the city of Chicago, on the 18th day of November, next at 9 o'clock P. M., for the purpose of organizing a National Association for the specific object of secularizing the State. The association to be founded on a basis broad enough to admit members regardless of their religious or non-religious opinions, and narrow enough to exclude all "hobbies" not germane to the question of State secularization.

To this Conference is invited one delegate from each auxiliary Liberal League that approves of this movement; one delegate from any other society in sympathy with the proposed meeting, and one delegate from any neighborhood or town, where ten or more persons reside, who favor this call, but where no secular organization exists.

Robert G. Ingersoll, Washington, D. C.; Rev. M. J. Savage, President Boston Liberal Union; Prof. J. E. Oliver, Cornell University, Ithaca, N. Y.; Rev. Charles Cravens, Toledo, O.; Robert C. Spencer, late Chairman Ex. Com., N. L. L. for Wisconsin; Robert Peet, Sec. Pittsburg L. L., Allegany City, Pa.; Hon. A. Krake, Judge U. S. Court, Kansas City, Mo.; B. F. Underwood, Thorndike, Mass.; E. Campfield, Chairman Ex. Com., N. L. L., for Kansas; Hon. James M. Pratt, Member Illinois Legislature, Pratt, Ill.; John W. Trueball, President Syracuse L. L., Syracuse, N. Y.; A. G. Blumrey, M. D., Pres. Gainesburg L. L., Thomas Dugan, Sec. Albany, N. Y., L. L., Albany, N. Y.; C. J. Herbold, Sec. Cincinnati L. L., and Chairman Ex. Com. for Ohio; Rev. Samuel P. Putnam, New York City; Dr. J. M. Monroe, Editor *Seymour Times*, Seymour, Ind.; John Stone, Pres. L. L., No. 170 Dallas, Tex.; Hon. S. B. Clark, late Ch. Ex. Com., N. L. L. for Kentucky; Samuel Brooks, Alliance, Ohio; W. F. Freeman, Sec. L. L., No. 5, Stockton, Cal.; C. W. Steele, Sec. L. L., No. 34 Enterprise, Kansas; Carl Jonitz, Chairman Ex. Com., N. L. L. for Arkansas; F. A. Wichek, Chicago, Ill.; Clayton F. Woods, Chairman Ex. Com., N. L. L. for Nebraska; Wm. E. Parker, Ed. *Evening Star*, Kansas City, Mo.; G. H. Walser, Editor *Lamar*, Lamar, Mo.; George Chinnay, Vice Pres. N. Y. S. A. for Cortland, N. Y.; B. B. McCracken, editor *National Appeal* and Chairman Ex. Com., N. L. L., for Michigan; Wm. E. Estes, Cape Vincent, N. Y.; W. S. Bush, Washington, D. C.; J. M. Shelling, Sec. L. L. 189, Manchester, Iowa; S. Black, Cape Vincent, N. Y.; P. H. Hinman, Sec. Lyons, Kan.; F. A. K. Johnson, Sec. L. L. 170, Dallas, Texas; H. L. Green, late Ch. Ex. N. L. L.; O. W. Colwellader, Sec. Vincennes, Ind.; Prof. P. H. Philbrick of the State University of Iowa, Iowa City; Daniel Kidder, North Grafton, N. H.; Lucia A. Le Mieux, Seymour, W. Va.; A. L. Butterworth, Franklin Falls, N. H.; D. W. Hunt, V. P. N. L. S. Free Thinkers' Association, Scott, N. Y.; Hon. E. Q. Norton, Cleveland, Ohio; Thos. R. Green, Sec. L. L. 114, Leavenworth, Kansas; Dr. E. D. Seely, Marietta, Ohio; Wm. Emmett Coleman, charter member N. L. L., San Francisco, Cal.; A. W. Dyer, New Bloomfield, Mo.; Benj. F. Hayden, Colfax, Ind.; S. J. Mathews, late member, Ex. Com. N. L. L., for Arkansas, Monticello, Ark.; Frank J. Mead, Sec. L. L. No. 24, Minneapolis, Minn.; Dr. G. H. Goss,

Farmington, Minn.; Hon. C. S. Thomas, Leadville, Col.; Lyman C. Howe, Liberal Lecturer, Nedenia N. Y.; Huben Daily Editor *Jeffersonian News*; Karrey Graves, Chairman Ex. Com., N. L. L., for Iod. Richmond Ind.; L. M. Baland, Sec. Free Thinkers' Association, Seymour Ind., and many others.

Tickets of admission to this Conference will be furnished the delegates, on application, by H. L. Green, Temporary Secretary, Salina, N. Y., by mail or at the conference. The Grand Pacific Hotel will entertain delegates at the rate of \$2.50 per day. The Parker House, at 187 West Madison St., for \$1.25 per day.

Seances with Dr. Slade.

On the 24th and 25th of last August I had two private seances with the renowned Dr. Henry Slade. These seances were held in an east room on the second floor of the Lansing House, Lansing, Mich. There were two large windows to the room, giving ample opportunity for observation. After locking the door, the Doctor invited me to examine everything as much as I wished. I did so thoroughly. The Doctor and I were the only persons present. He asked, "Will the spirits write?" Three loud raps were then heard, apparently near the center of the table. I examined a couple of slate, and found them to be without a scratch. Putting a very small piece of pencil on one of them, then turning the other over it, the Doctor held them across my left arm above my elbow, and near my shoulder. Writing commenced immediately, and was distinctly heard by me. Three tiny raps were shortly heard as though made by the pencil on the slate, and on opening them, on the inside surface of one was the following:

"My dear friend, Spiritualism comes to man to give him knowledge of a future life, and to teach him that he is a child of a loving and true God. If man can see the truth that Spiritualism brings to him, he cannot help but believe, and if he believes he will surely feel more happy and live a true life. He will draw around him good and true spirits that will comfort him in the dark hours of life. This, my dear friend, is one object in coming to you. From the spirit of Wm. Brown."

While the unseen hand was writing the above, the Doctor was continually talking, and I am safe in saying that he uttered as many words as are contained in the message. During the writing a chair on the opposite side of the table from me, raised slowly up, perhaps a foot, and turning partly around it fell to the floor. Presently another chair, off some ten feet to the right, appeared to be having a jig at its own expense, and without music. Something pressed quite hard against the side of my right knee. My chair was moved forward, then back, to my right, then to my left, and turned partly around. I think my whole weight must have been suspended as I heard no scratching or rubbing of the chair legs on the floor. My arms and other parts of my person, were touched by something I could not see. At the request of the Doctor the table was raised a foot or more, and after remaining suspended a while, came down with a crash, while neither of us were touching it, for both of my feet were under one of mine. The accordion was well played, while being held by the Doctor's thumb and finger. A handkerchief was twice taken from an inside pocket of my coat, tied in hard knots and left on the floor some ten feet from me. While these demonstrations were going on, the following messages were received on a slate held under the table by the Doctor's thumb and finger; I could see his thumb and a portion of the slate:

"My dear father, you cannot know the. . . it gives me to be able to come to you and give you proof of my presence. Oh! if dear mother could see the beautiful truths of Spiritualism, it would make me more happy. If you could hold family circles, I would soon be able to come to you. Uncle William says he would help me. He is now present with me. Give my love to all at home, and always believe I am your loving child now and forever, Alice A. Culver."

Her name was Alice Abisha, and she passed over about thirty-three years ago. Her uncle, William Culver, passed over about the same time. Neither of them had been mentioned by me. I will give a few of the many answers to questions written by me on a slate which I held between the Doctor and myself, nearly as high as my head, precluding the possibility of his seeing my questions:

"Dear daughter, what did you try to say a short time before you passed over?"

"I tried to tell you that the spirits were present and waiting for me. Alice A. Culver."

"Had I better continue to get up clubs for the JOURNAL?"

"Yes, by all means. You cannot do better than circulate the truths of Spiritualism. It will be a great advantage to the human family. Alice."

"Who took my handkerchief from my pocket and tied it in knots?"

"I did, your brother, Wm. Culver."

During the writing of these questions and answers, various articles in the room were moved, showing that there was either more than one force at work, or that one force can operate in more than one place at the same time; also that these forces in their actions manifest intelligence; that they see us, hear us, and know our thoughts, as several questions asked mentally were intelligently answered. I was thoroughly convinced during these sances that if these demonstrations were the work of disembodied spirits, then they are all around us, and that we are living with them in what is called the other world.

E. CULVER.

Religious romances were the fashion in those days, as they are now prominent in our Sunday school literature. The stories of Ruth, Esther, Job, Jonah, Daniel, Tobit and Judith, are all of that character; so, I suppose, are those of the Patriarchs, of Moses, Samuel, David and Solomon, as well as of Jesus. They were written for an object, like the legends of Isis, the Eleusinia, Bacchus and Hercules; but the object was not to perpetuate a knowledge of history.

The name Vishnu signifies the all-pervading spirit; Krishna the dark or beautiful one. White persons were not popular then in the Vedic period, when "the Aryan color" was more common. Hence the son of Devaki became the Good (beautiful) Shepherd.

The stable story is astrological. The month presided over by Capricorn was once called "the stable of Aurora," noted in the legends of Herakles. The 25th of December, the birthday of Mithras occurs in that month.

Other legends say the birth took place in a cave. The mysteries from which the legend of Jesus was compiled, were celebrated in caves, *ekoi* or *ekooths*. The name or ship of the church, with its "thin religious

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